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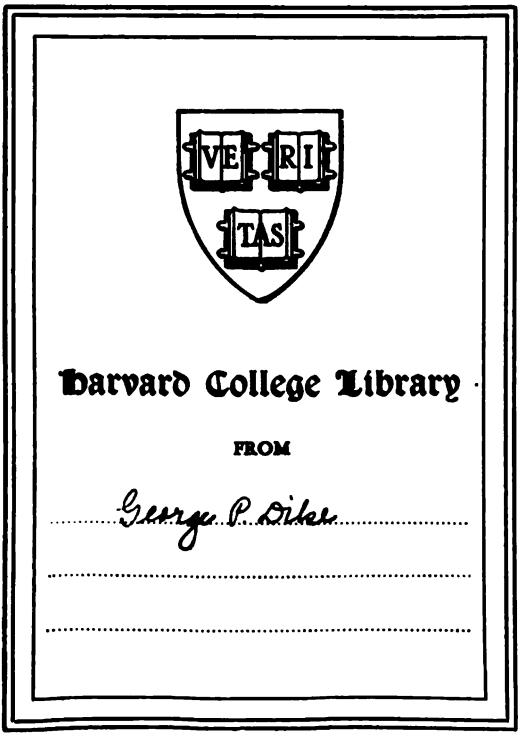

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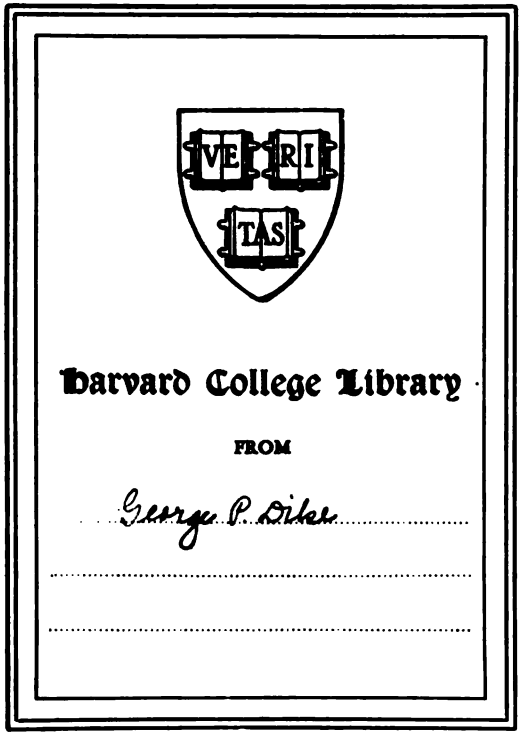

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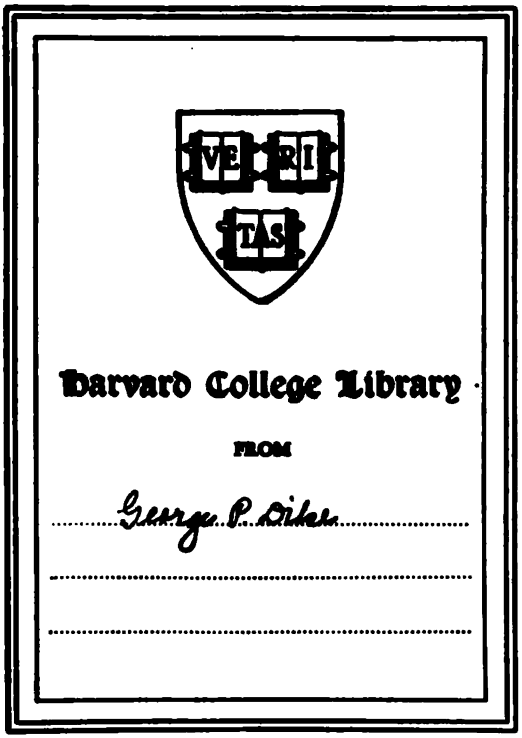

CHRISTIAN MARRIAGE

The Ceremony
History and Significance

RITUAL, PRACTICAL AND ARCHÆOLOGICAL NOTES; AND THE TEXT OF THE ENGLISH, ROMAN, GREEK AND JEWISH CEREMONIES

Revised and enlarged edition of The Christian Marriage Ceremony

Οὐκέτι εἰσὶ δύο, ἀλλὰ σαρξ μία.
Matθ. ιθ' εν'.

BY THE

Rev. J. FOOTE BINGHAM, D.D., Litt.D.

Author of The Twin Sisters of Martigny, Francesca da Rimini, Canova's Bonanza, etc.

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"Oh fortunate, oh happy day,
When a new household finds its birth
Among the myriad homes of earth!

* * *

For two alone — whose needs must be
Each other's own best company —
Is spread the table, round and small.
And though on polished silver shine
The evening lamps, yet more divine
The light of love shines over all —
Of love that says not mine and thine,
But OURS *for ours is thine and mine.*

* * *

Around that table, wider grown,
Like pebble into water thrown,
Dilates that ring of light."

PREFACE.

THE CHRISTIAN MARRIAGE CEREMONY has been for some years out of print. I was unwilling that another edition of it should issue until I should have made upon it certain alterations and additions. The result is this, in effect, new book with a changed name. The changes will sufficiently appear in the body of the text as well as in the notes. More than twenty years' further study of the Holy Word, of the great Rituals, of the History of the Church and of Christendom, has modified my earlier judgment, especially in regard to the position which the Christian Church must hold concerning the indelibility of her own function.

The Preface to the former edition has been omitted. An Introduction which should lead to a clearer comprehension of the argument has been written. The whole text has been carefully revised, enlarged, and corrected to date. Two

more Appendices have been added; one upon a point which has been much discussed since the publication of the former edition, and the other upon a now burning question infinitely important in all ages and always new.

J. F. B.

HARTFORD, CONN.,
September, 1900.

INTRODUCTION.

In this self-trusting, restraint-hating, bond-breaking age, when the true meaning of Liberty is so widely ignored and so often misunderstood, it need not be said that the conception of the Marriage-tie, as most generally current among the masses of men to-day, has not escaped a certain degree of obscurity, not to say falsity; and with the spread of the democratic sentiment in all lands and the increasing exaltation of the individual, both this obscurity and this misunderstanding, even under our brightening Christian civilization, appear rather to be deepening than clearing away.

It seems therefore necessary to observe here that there are three aspects of Marriage, each of which in its sphere is very real and very true, and has its own important bearing on the nature of the engagement and the indelibility of the union. These aspects are, that which appears from the point of view of the State; that which appears from the point of view of the Church; and that which appears from the point of view of Personal Sentiment, or natural Love, so-called.

The first of these has regard mainly, if not exclusively, to the legitimacy of children, to the suc-

cession to inheritances, to the decencies of civil order, and to the other various civil rights, privileges, and duties of secular life — all with a view to the well-being and happiness which flows, or ought to flow, therefrom *to the community at large.*

The second aspect refers mainly, if not exclusively, to the behests of a so-called, rightly so-called, higher law which deals with moral sentiments and judgments and an order of the invisible life which has a special regard to the well-being and happiness of the individual, as owing a supreme obedience to, and as existing in absolute dependence upon, the Creator and Rewarder of all, *man by man.*

The third aspect depends upon and is colored by those universal, or nearly universal, sentiments of human nature which, with a well-nigh irresistible force, impel every son of Adam and every daughter of Eve to seek in each other repose from an implacable uneasiness in solitude and a solace for a more or less distressful sense of self-insufficiency.

That is to say, the law of Nature being so almost exclusively *invitatory* it only remains for the office of both the State and the Church to be almost exclusively *restrictive.* The sexes by the fiat of their Creator may, must, will, come together. The State, as the appointed Curator of secular and temporal concerns, undertakes to say, for the general and

present good, and on this ground has the right to say, by what *external modes and limitations* that union shall be lawfully consummated.

Similarly, with as real or weightier sanctions, the Church, as the Curator of man's spiritual and eternal interests, ever and forever declares, by words and gestures but slightly varying in every age and land, with what *sentiments and irrevocable vows* that union must be sealed, for the health of the soul in time and for a preparation conducive to the yet more blessed life where "they neither marry nor are given in Marriage."

But there is one thing more, and an unpleasant thing it is, to be said here. Unfortunately, there exists in all languages, our own not excepted, a word too much in the thoughts, I firmly believe, and too much on the lips of Christian men — a dreadful word — we may well shiver in pronouncing it, or better not pronounce it at all — the opposite of Marriage, of happiness, of duty, of home — who can tell how often of Heaven? It occurs but twice, I believe, in the text of this book. I wish it had not been necessary to write it there. I am convinced that the fact itself is alien from the fact of a Christian Marriage, and the word from the meaning of the Christian Rite.

Yet this is the title of a book[1], from its high

[1] Divorce and Divorce Legislation, by Theodore D. Woolsey: New York, 1882.

source much noticed a few years ago, written, apparently, for promiscuous circulation among Christian people by a highly respected Christian man eminent for his acquisitions, especially in Greek and Roman learning. I read his pages with every favoring prejudice. The result was two-fold. First, I felt an inexpressible disgust for the loathsome stuff raked together from every cranny of Pagan antiquity and modern legislation and served up in Christian vases — that is to say, in Christian nomenclature and in a body of many good observations[3] — for our entertainment and — improvement?

Then came over me the indelible wonder what result beyond the gratification of a prurient curiosity — what real good, as the reward of his labor — a Christian man could imagine would accrue to Christian people, in their hearts or lives, from reading that unholy history.

Of course it will be understood that I am not speaking here of the necessary Police-duty of

[3] One of the best, page 259: "If Marriage is more than a contract, if it is a state or condition of life, . . . can we at all act on the principle that general rules ought never to press hardly in particular cases? If partnerships in business, by the rash judgments of one member, may make the other bankrupt, may not," etc. Good, for human law. But the Christian law must add: "How much more when the other party is the Creator, God, also, and the transaction ratified by a *perpetual* promise given in His name."

modern civilization, a duty belonging essentially to the functions of the State, to preserve external order and to protect from external wrong-doing. Nobody doubts that the State may and must, in the exercise of her essential office, on occasion, enforce for a time or forever, an external separation from a dangerous, or outrageously unfaithful, or perhaps an incompatible matrimonial partner.[8] This is done, and rightly done, *in foro legis publicæ*. Here the Church has no part and need make no declarations. The decision of the when and how and how long, like all other external matters, must be left to the judgment of the State.

But beyond, and it may truly be said, above both these, the tremendous concern of Marriage, for every man and every woman, must come into the *forum conscientiæ*, and both the contracting parties must abide the eternal sanctions of that bar. The Church is not responsible for the decisions of the State, nor are individuals at large responsible for defective or incorrect decisions of either. But however State and Church, both or

[8] I think it ought to be *distinctly* observed here (as hinted in the last note), though not in justification or palliation of any moral wrong at any time connected with it, that the civil marriage which alone the State undertakes to modify, or on occasion to destroy, is created by *mutual consent* only, and to a bond understood and defined by the civil law itself, requiring no appeal to God, or to the Church, and knowing nothing of any perpetual vows, whether to God, to the Church, or to each other.

either, may decide, every individual is responsible to the decision of his conscience and of that conscience instructed in righteousness.

Now I am saying that it is for the State alone, if she will, to use that dreadful word. She has no soul to save and no spiritual interests directly to conserve; nor need I allude here to any risks she may run herein in regard to external order.

But for the Church, which is the assembly of individual Christians, and for every individual Christian something very different is to be said. In all the formularies of the one, down through all the ages, there is no occurrence of that dreadful word, nor any shadow of a hint toward its modern meaning. In the *forum conscientiæ* of the other, there is no ground for the fact and no shadow of sanction for the indulgence of the wicked idea.

I am convinced that the dreadful word ought to perform no part in the education of Christian young people. It were better never to be pronounced within the precincts of a Christian family, never to fall on the ears of youth or maiden from parental lips or from any others. The thought will be in some degree polluting, as pitch cannot be handled with impunity. I am convinced it is the better Christianity, really the only Christianity, to spend effort rather in sowing wheat, than in devising the uprooting of tares; better to be doing prevention than making rules for cure; better to

make of Marriage an undertaking so great, a bond so infrangible, a thought so all-embracing (like life itself), a blessing so solid, real, permanent, that its voluntary destruction will become, in the Christian conscience, a thing incredible, unthinkable.

Such is the burden of the parable I have designed this extended exposition of the Universal Christian Rite to deliver.

There follows, of course, an unavoidable conclusion. It is obviously a consideration of infinite practical importance; yet it lies hardly in the line of my present purpose and duty to give it here an extended discussion. Why, in fact, should it need discussion? If the matrimonial bond covers the whole life and, say what we will, do what we will, is *essentially infrangible*, what of marriages of careless haste, or of sordid convenience, or of momentary passion? The wretched answer need not be given here. The Church, however, has cleared her skirts of participation in such mistakes, by the trumpet-blast of her warning. It may, probably, well be asked whether the State (especially in this country) might not do better than she now does, by prolonging the time necessary for accomplishing a legal union.

DAY-BREAK.

As soft the crimson flushes
  Beneath the star of morn,
And Luna, deep in blushes,
  Veils-in her silver horn;
So comes Love's early streaming
  In colors warm and bright,
And Hope, the day-star, beaming,
  Hides in the rosy light.

Like the full splendors flashing
  In streams of lucid gold,
And silver brilliance dashing,
  When Day's broad gates unfold;
So, false illusions drowning
  In the clear, transparent ray,
Hope's strangest visions crowning,
  Bursts forth the Bridal-day.

THE

CHRISTIAN MARRIAGE CEREMONY.

I.

CONNECTION OF THE CEREMONY WITH RELIGION.

IN a notorious passage which has been quoted by almost every writer on Christian Marriage, Tertullian says, How can I adequately tell the felicity of that Marriage which the Church accomplishes, sacred offerings of worship confirm, the benediction seals, angels report to heaven, and our Heavenly Father holds legitimate.[1] This was written in the first century after the Apostles. Ignatius, almost a century earlier, that is, on the very borders of Apostolic times, incidentally writes, But it becomes men and women who marry, to form their union with the approval of the bishop,[2] that their Marriage may be according to the Lord, and not mere

[1] *Unde sufficiamus ad enarrandam felicitatem ejus matrimonii quod ecclesia conciliat et confirmat oblatio et obsignat benedictio, angeli renuntiant, Pater rato habet.*—Ad Uxor. l. 2. c. 9.

[2] This includes not only the religious nature of the Ceremony, but the publishment to or in the Church—the logical origin of "the bans of marriage" in modern times.

To-day, however, it is the religious aspect which has begun to be denied. "Is not Marriage a civil contract?" When this famous question is put nakedly thus, it must, beyond doubt, be answered "Yes." There can be no dispute that it is a civil contract. The laws of all nations have ever held it to be such. It settles legitimacy. It controls the distribution of property. It guards the social standing of woman. It draws a visible and necessary boundary between a life of outward virtue and one of outward vice and shame; without which, civil society exposed thus to unmitigated and unlimited decay in its first foundations, would certainly and speedily fall to pieces.

A matter so inevitable, of an importance so immense, and, in its infinite ramifications, pervading to every fibre of human rights and human happiness, were a thing impossible to be ignored by the civil law.[6] Its conditions, (of course its

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liament, [1833,] Marriages contracted with certain civil formalities are valid. But the Church of England retains in use her Form of Solemnization of Matrimony; and in this she declares that "so many as are coupled together otherwise than God's word doth allow, are not coupled together by God, neither is their matrimony lawful."—Elements of Morality, Bk. iv., chap. 21.

The relations of the civil law and of the Christian Church to the subject are substantially the same in America as in England. Of this, see more in notes to Chap. VII.

[6] "In all Christian countries of which we have any knowledge,

simplest allowable conditions,) must be distinctly stated there. Its tenures and limitations must also there be fixed; but of course with reference only to the necessities of the state, and to outward rights. These simplest conditions, these outward necessities and rights, determined and enacted by the state, constitute the fact of Marriage and its purport, in human society. As such it is a civil contract. This is the domain of Cæsar.

But Marriage is more than this. It is not a thing of human institution; nor is it competent for human law to forbid or do it away. No matter what may be the commands of Cæsar, God Almighty has appointed it; and men may in innocency and duty enter into its holy union in defiance, even, of any civil mandate. Because it is by no means wholly "of the earth, earthy," nor indifferent on its spiritual side. It has relations which belong not to the things of Cæsar, but to the things of God. It has duties which lie in the

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and as we suppose in all civilized countries, certain ceremonies are prescribed for the celebration of Marriage, either by express law, or by a usage which has the force of law; ..... we know of no case in which a mere agreement to marry, with no formality and no compliance with any law or usage regulating marriage, is actually permitted to give both parties and their children the rights, and lay them under the obligations and liabilities, civil and criminal, of a legal marriage."—Parsons on Contracts. Vol. I. p. 558.

domain of conscience, which are referable to the law of God,[7] and the rewards and penalties of which look toward the boundless horizon of immortality.

This Divine significance, in fact, is its broadest, profoundest, truest significance. This would exist in all its entirety, were there no civil law nor civil society whose needs must be supplied and whose rights must be guarded. It depends on the Divine appointment of sexes, on the Divinely implanted instincts of each, on the Divine purpose in their development, and the fruits which all this is intended by the Eternal Creator to bear, not only for this life, but also for that which is to come.

Such the sacred Scriptures represent it to be from the beginning.[8] Such the Church of God

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[7] "The engagement includes not only constant companionship, but steady affection; and engagements which concern the internal feelings may naturally be supported by prayers and the hopes of a Divine blessing."—Whewell, Bk. iv., art. 792.

"Though marriage is only a political and social status, viewed as the law views it; still, as seen from the Religious and Moral stand-point, it is an earthly and even a heavenly interest transcending all other interests of a social kind."—Bishop. Commentaries on the Law of Marriage and Divorce. Art. 12, [360.]

[8] The first marriage, that of Adam and Eve, God himself solemnized, even God, who, by that very act instituted the ordinance, and stamped it as divine, and not a mere human contract. The whole proceeding, with respect to the marriage of Adam and Eve, is related under circumstances calculated to awaken the

has interpreted His will to be concerning it. Such it was reaffirmed to be by the Divine Redeemer of men. "He who made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain

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most solemn attention. As to the other creatures of His hand, they were produced by a fiat of the Almighty will (male and female of every species), a corporal and instinctive adaptation to herd together being the bounds of their perfection. But in the case of the human species, a very different course was observed. Man is first formed, a splendidly gifted creature, who soon is made to feel his social wants (by a survey of all God's creatures *mated* except himself,) and to express by a plaintive reference to his own comparative destitution, how desolate even he was in paradise, being alone in the garden of delights; and how hopeless was the search for a helpmeet for him throughout the whole compass of hitherto animated nature. Then it is that God puts His last finish to the visible universe by His own wonderful council for supplying the deficiency. He takes from man's own substance the material from which his second self is to be formed; as the term employed by Moses imports, He works upon it with the skill of a profound artificer; and having formed and modeled out of it, after man's own image, softened and refined, but still retaining its divine similitude, the grace of social life, He himself brings her to him to be his bosom counsellor and partner of his joys, (for cares and sorrows, he, as yet, had none,) knitting them together and pouring on them the most precious benedictions.

"An uniformity of principle prevails throughout the sacred Scriptures. In the Old Testament Israel is often said to have been *married* to the Lord, and the guilt of their forsaking Him for the gods of the heathen is pictured as resembling a breach of

but one flesh. What, therefore, GOD HATH JOINED together, let not man put asunder."[9]

Now the civil law of all countries, and with some differences peculiar to each, determines and enacts, according to the reasons and purposes stated above, two principal articles concerning the subject in question;[10] namely, 1st,

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the *infrangible covenant* of Marriage. In the New Testament the state of believers in this world is compared by the Apostle Paul to the time that used to elapse between the betrothing* and the consummation of Marriage among the Jews. Again he insists on it further, and makes it a type of the mysterious love of Jesus to His Church.† So, he says, our Lord forsook His Heavenly Father, and did cleave unto our nature, becoming one flesh with us, giving to the Church His Spirit for a dowry and heaven for a jointure, feeding her at His table, adorning her by His grace, and protecting her by His power.‡ And St. John in the Apocalypse depicts the conclusion of all things as the consummation of this betrothal, the Marriage of the Lamb and His Wife, the beatific and eternal union between Christ and His redeemed ones, between God and the Church, when she has become cleansed and sanctified and arrayed with glorious holiness, without spot or wrinkle or any such thing."—Dr. Hook in Church Dictionary.

[9] Matt. xix. 4, 5, 6. See note of Alford l. c. and note [1], page 151.

[10] "Marriage being essential to the peace and harmony and to the virtues and improvements of civil society, it has been in all well regulated governments among the first attentions of the civil magistrate to regulate Marriages by defining the characters and relations of parties who may marry, so as to prevent a con-

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* 2 Cor. xi. 2. † Eph. v. 32.

‡ Read the whole remarkable passage. Eph. v. 25-33.

how many and what forms, at the least, shall be held necessary in the eye of the state, to constitute a valid Marriage; and 2d, for what reasons and in what way the once valid Marriage may be annulled. This law being established by men and sanctioned by God *only for purposes of social order*, and holding jurisdiction over outward and temporal interests only, can neither bind nor relieve the conscience in that wider and higher sphere, where even the principal properties of Marriage are lodged.

As a matter of Conscience, then, the whole, irrespective of what civil laws may enact, or local customs approve, is thrown into the sphere of Religion—that is, under the supremacy alone of the sacred Scriptures, and into the calculations for a spiritual immortality. This, unquestionably, is the domain of the Church. Here, therefore, she comes forward, as the Divinely appointed channel of spiritual guidance and blessing to man, with her unchangeable precepts and sanctions and benedictions.

In giving shape to her forms, the double question of the Church has been, How shall the

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flict of duties, and to preserve the purity of families; by describing the solemnities by which the contract shall be executed, so as to guard against fraud, surprise and seduction; by annexing civil rights to the parties and their issue, to encourage Marriage and to discountenance wanton and lascivious cohabitation, which,

religious aspect of Marriage be the most fitly displayed to men; and, at the same time, the service be made the most worthy recognition of the Almighty Institutor, and the most hopeful channel through which the parties may draw upon their union His favor and blessing? How shall men be brought into this compact under the most impressive view of its spiritual relations now and here, and its final revision at the great assize? What rites will be the most suitable and promising in leading them industriously to draw to their spiritual as well as temporal aid that estate which is designed to bear, and is competent to bear, blissful fruit, not only now, but in the longest future, and essentially to help them in attaining that world where "they marry not;" because, as she knows full well, and is commissioned to declare to men, the twilight of the present is to be drowned in mid-day there; because the lesser bliss in comparison of the present, great though it be, is to be swallowed up in the greater there; because even the beatitude of earthly marriage is to be all forestalled and lost sight of in the profound and eternal beatitudes

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it was shocked, as followed by prostration of morals, and a dissoluteness of manners, and by declaring the causes and the judicature for restricting the contract, when the conduct of either party and the interest of the state authorize a dissolution."—Parsons on Contracts, Vol. I. p. XXX. note

of that glorified estate whose possessors 'are as the angels of God."[11]

Under this aspect, therefore, the profoundest and truest aspect of all, Religion can no more be severed from the rites of Marriage, than can the civil Law. No more than the civil Law, can Religion ignore the forms by which it should be

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[11] Matt. xxii. 30. Compare Bickersteth, "Yesterday, To-day and Forever."

.... "When I returned
With Oriel from our lonely mountain watch
To that fast-filling vale of Paradise,
Who first of all those white-robed multitudes
Should greet me, but my own, my sainted wife—
. . . . . .
My wife—yet deem not by that name, her soul
Had not put off its earthly and put on
Its heavenly. In a moment I was 'ware
She was for ever altogether mine;
Not spouse, but what is symbolized by spouse;
Not consort, but what consort typifies;
The meaning now made fact; the ideal here
Transparent in our real unity;
A reflex glory and image of myself;
An helpmeet for me in the house of God.
Oh, never in her loveliest on earth
Of bud or bloom appeared she lovely as now;
Nor ever had I loved her as this hour,
When hanging on my neck, as she was wont,
She looked up with her tender pleading face,
And sobbed for very ecstasy, not grief,
'My husband!' This was all, but this was heaven."
—Bk. IX. *The Bridal of the Lamb.*

consecrated or the tenure by which it must endure. If the Law may not fail to come to the support of that justice and happiness which is external and transitory, (the jurisdiction of which is committed to its keeping), much more in respect to higher and supreme interests, which are involved in a rite so vitally and religiously important, must Religion not fail to come with the help of her Divine guidance, the hallowing influence of her sacred ceremonies, and the boon of her solemn benediction, effective upon such as worthily enter this appointed and holy estate.

No people have altogether felt otherwise. Low as have sometimes been the notions of Religion, and degrading as have been its rites, yet, such as it was, Religion has always been summoned to sanctify the tie, and to lend its auspicious omen to the union. The unfathomable deeps of friendship welling up in youthful hearts with something of the pure fervors of Eden; a sense of the mysteriousness of procreation, birth and the connected life of successive generations; the ineffable sacredness of family sympathies and affections, all instincts which cannot be thrown off, and yet all looking out not upon the material and secular, but upon the spiritual, holy, awful side of existence—have always and everywhere surrounded the nuptial idea with sacred associations, and lodged its rites among the sacred

mysteries, whatever the nature or form of these sacred mysteries, in any given age or country, might be. So that it may safely be affirmed, that in proportion as the religious sentiment has had a deep hold on any people, so have they esteemed and reverenced the Marriage Rite and the Ceremony by which it is solemnized.

To this remark religious heathendom affords no exception. The best example of this, both because more advanced in civilization and law, and more completely known to us than any other pagan people, have been the ancient Romans, whose ideas and "definition of Marriage," as Dean Milman has observed,[18] "might almost satisfy the lofty demands of Christianity; and whose Nuptial Rites," especially the so-called "Confarreatio,"[19] in the earlier and more religious ages,

[18] Latin Christianity, Bk. III., chap. v.

[19] According to this Ceremony, the bridegroom formally purchased the bride of her parents, and she accomplished the coemption (or buying in) by purchasing, with three pieces of copper, (one of which she carried in her hand and gave to her husband, as if to buy him to herself; another she carried in her sandals and left on the hearth, as if to buy a place in the fireside circle; the third she carried in her pocket, to be dashed ringing upon the altar of the household deities, at the neighboring cross-road, as if to buy their notice and benediction as a new member of the family,) a just introduction to his house and household deities.

A sacrifice of fruits was offered by the Pontiff in the presence of ten witnesses;* the contracting parties were seated on the

* The most solemn Jewish Marriage required the presence of ten witnesses

were celebrated in the presence of Pontiff or Priest with the most inviolable ceremonies of their religion; and the dissolving of which for cause, "Diffarreatio," involved the most tremendous and awful ceremonies which their sacred services afforded—a procedure which represented, as it were, the death of the contracting parties.

The progress of luxury and corruption in later ages[14] under the empire, which the good Augustus

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same sheepskin,† laid across their chairs, and yoking them together; they tasted together a salted cake of far (or rice); and this confarreation, which denoted the ancient food of Italy, was an emblem of their mystic union of mind and body. This was to them a very solemn seal; and we may reverently compare it to the use of the Holy Communion in the Marriage Ceremony of the Christian Church.

[14] Compare Lord, Old Roman World, chap. vi., and Gibbon's great chap. on the Roman Law, xliv.

(always adult males), as did the celebration of the Paschal Supper, the Feast attending the Rite of Circumcision, etc., stamping each with the character of a religious solemnity. Surenhusius, Prefatio de Sponsalibus, Mendes' Jewish Ritual, Vitringa de Synagogue, L. 2, note (m). See more under the head of Publicity, chap. v.

† The precise symbolic meaning of the sheepskin, as employed in yoking the couple in matrimony, is obscure. Among the ancient Sabines, however, from whom this ceremony descended to the Romans, it is known that a sheep was offered in sacrifice as one of the solemnities of Marriage. At the "taking of the auspices," which preceded every Roman Marriage (as it also preceded every other important undertaking both in public and private life), a sacrifice took place. The sheep may have been the customary animal slain at the taking of bridal auspices, and the skin of this victim, which also afforded a part of the bridal banquet, have constituted the matrimonial yoke.

The whole usage may be compared with the "vitta nuptialis" and the "pallium jugale," to be spoken of hereafter.

so strenuously attempted to stem, brought on, as was to be expected, the less frequent use of the deeply religious[15] and almost indissoluble "Confarreatio," and the more common employment of the social and civil solemnities of "Coëmptio" and "Usus"[16]—the civil contract idea of modern times. Yet some Religious ceremonies were usually, at least often,[17] intermingled with these.

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[15] The Confarreatio, which was of Sabine origin, was, beyond doubt, the common form among this religious people from the earliest times. Its continuation marks their influence on the most ancient civil relations of the Roman State. Confarreatio, however, among the Romans, was confined to marriages in which both parties were of the Patrician order—much on the same principle, it should seem, that Christian Marriage has generally been refused by Christian masters where even one of the parties was an African slave. The reason assigned for disallowing the mixed connubium, in the Twelve Tables, was, "Quod nemo plebeius auspicia haberet."

[16] The Marriage with Confarreatio was retained the most tenaciously by the very noblest families, the value of whose blood caused it to be the more carefully guarded, as well as from the venerable associations of its antiquity; and by the most sacred of the priesthood (Flamen Dialis), on account of the moral power which chastity and honor were felt to exert even among pagans.

[17] The patricians and nobility of Rome, of course, as has been stated above, in connection with taking the auspices (a privilege peculiar to them), would sacrifice, whatever kind of Matrimonial Ceremony they were about to celebrate. But the allusion of Tertullian, in the following passage, must indicate sacrifices in other marriages than by Confarreatio, and without reference to the taking of auspices:

Such, too, in epitome, will be found to be the history of the Rite on its Religious side among all heathen nations in all ages, making those changes and exceptions only which their several peculiarities, physical, mental and moral may demand.

It has been erroneously asserted,[18] and often copied in the supposed interest of the civil contract theory, that the Scriptures, Old or New, make no mention of Religious Marriage Rites; that the Hebrew people, and all the Ante-Christian Church, as far as we know, celebrated this Rite with civil and social ceremonies only, calling in the services neither of priest, nor of any

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"As to the ceremonies of private and social solemnities—as of the white toga, espousals, nuptials, name-givings—I should think there is no danger to be guarded against from the blast of idolatry which comes in. For the causes ought to be considered to which the Ceremony is proffered. I think those mentioned are pure in themselves. But sacrifices are appointed for these occasions. If I am invited, and the title of the Ceremony be not 'to be present at a sacrifice,' the discharge of my good offices is at the service of my friends."

"*Circa officia vero privatarum et cummunium solemnitatum, ut togae purae, ut sponsalium, ut nuptialium, ut nominalium, nullum putem periculum observari de flatu idolatriae quae intervenit: caussae enim sunt considerandae, quibus praestatur officium. Eas mundas esse opinor per semetipsas. . . . Sed his accommodantur sacrificia. Si in vocatu, nec in sacrificiis, sit titulus officii et operae meae expunctio, etc.*"—Tertull. de Idol., c. 16.

[18] Michaelis, Laws of Moses, Bk. III, chap. iv., art. 91.

part of their gorgeous Ecclesiastical Ceremonies; that, accordingly, the accepted Rites of Christian Marriage are in no way a continuation of those of this ancient Church, nor even originated in Hebrew customs;[19] but have sprung rather from a continuation of heathen customs which were in vogue at the times and places in which Christianity won its early triumphs, and, being fixed in the habits of the people, and being, withal, in many cases, both innocent and impressive, were adopted and consecrated by Christian usage.

But the truth is different. Marriage has always been held by the Hebrews as a sacred Rite,[20] and solemnized among them with Religious Ceremonies: though it is true that its connection with the grand sacrificial system of that Church, and with the services of the Aaronic priesthood, was more slight, and may need an explanatory remark or two, to render it perfectly clear.

The two most peculiar acts of that priesthood were the offering of intercessory sacrifice, and the solemn blessing of the people (1 Chron. xxiii. 13). Both these Rites were craved by the people as part of the Marriage Ceremony, and were always held by theHebrew Church as suitable.

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[19] Selden Uxor Hebr. l. 2, c. 29, cited by Bingham, Origines Ecclesiasticæ, Bk. XXII., chap. iv.

[20] Compare the allusion to Marriage in the Ceremony of the Circumcision, Appendix E.

In respect to the former, however, throughout the flourishing period of the Hebrew Commonwealth, a physical difficulty amounting almost to a prohibition intervened in the case of a majority of Marriages. For, supposing that the attendance of a priest (all of whom dwelt and passed their time in peculiar cities, and at Jerusalem), could have been secured at most of the weddings in every part of the land; yet, by Divine appointment (Deut. xii. 13, 14), acceptable sacrifice could be offered only in the Temple at Jerusalem, "whither the tribes," at stated seasons, for this purpose, were to "go up."[21] All weddings, moreover, were forbidden by custom, and the general sense of propriety, as well as by the canon law of their Church, "within the feasts of the Passover, Pentecost, and Tabernacles;[22] because there are great rejoicings at nuptials, and they must not intermingle one joy with another."[23] That is to say, lest the rare opportunity then and there offered to employ all their splen-

[21] The design of this restriction undoubtedly was to guard their idea of the unity of the Godhead in the strongest contradistinction to the polytheism of the surrounding heathen, who sacrificed to their myriad deities "under every green tree." See Michaelis, L. of M. Bk. IV., chap. iii., art. 188. See also Lev. xvii. 8, 9, and a good note of Bush ad loc.

[22] See Mishna, Kiddushin [Surenhusius' Translation, Tractatus de Sponsalibus].

[23] Moed Katon, fol. 2. 8. cited by Lightfoot on St. John ii. 1.

did ritual, should cause the marriages of the nation to converge at Jerusalem, and into the time of these festivals, drowning their holy worship and rejoicings with otherwise innocent, but at such times alien joys.

No other objections, however, were interposed to the enjoyment of priestly ministrations and the solemn worship of the Temple in these more private affairs, at such times as would neither infringe on the privileges of the public (e. g., during the Sabbath, or the hours of daily morning and evening worship), nor on pre-engaged duties of the priesthood. While, therefore, the majority of the nation were, in effect, always prohibited from adding to their Marriage Ceremonies, however much they might desire it, this highest form of their Religious Rites, yet very many in the aggregate, especially of those who lived in and near Jerusalem, availed themselves of their advantages; and not a few in every part of the land, who could command leisure and means to overcome their distance from the sacred capital, after celebrating the social and civil rites at home, took a bridal tour to Jerusalem, and sealed their union by the solemnities of sacrifice and the priestly benediction in the Temple.[24]

In the earliest times, before the appointment

[24] Philo Judæus, Special Laws against Adultery, Chap. xiv.

of Temple or Tabernacle Services, or the establishment of the Aaronic priesthood, as we learn both from the allusions of Holy Scripture,[25] and from concurrent traditions,[26] sacrifices might be offered to God in every place, and the patriarch of a household was accepted of God as its legitimate priest.[27] Then, among the families of the pious, as we gather from the same sources, the Marriage Rite was consecrated with sacrifice by the ministration of the father-priest.[28]

In respect to the Benediction (which has always been esteemed the point of central interest in the Religious Rite),[29] no restrictions of place or time have ever intervened. Not only at the conclusion of the stated assemblies for worship, where it must not be omitted,[30] but on every other suitable occasion, to be determined by himself,[31] the priest, whether patriarchal or Aaronic, was not only permitted, but in duty bound,[32] with his heart full of Divine charity,[33] to lift his

[25] Gen. viii. 20; xii. 8; Deut. xii. 9–11.

[26] Mishna Zevahim (Tractatus de Sacrificiis).

[27] Gen. viii. 20; xii. 7; xiii. 18; xxi. 54; xxxv. 1; Job i. 5; etc.

[28] Compare Gen. xxxi. 50–55, and Philo l. c., page 39.

[29] Compare chap. viii. on the Benediction.

[30] Lev. ix. 22, 23. Compare Vitringa on the Synagogue, Part I., chap. xii.

[31] Deut. xxi. 5. Compare Luke x. 5, 6.

[32] Deut. x. 8: Num. vi. 23–27.

[33] "Blessed art Thou, the Eternal One God, who hast sanctified us with the holiness of Aaron, and hast commanded us to bless

hands, and with his voice communicate the benediction of God upon all within the sound of that voice, who should honestly, in spirit, present their hearts and lives for the blessing of their Heavenly Father.[94]

So the ancient patriarchal priests were wont to bless their households,[95] and, especially at the Marriage Ceremony of any of its members, to pronounce a benediction upon the wedded pair.[96] So in all after ages the Aaronic priests, in whatever Religious Assembly they chanced to be present, not only in the Synagogue worship of the Sabbath,[97] but as well at the conclusion of all other occasional offices, (e. g., the ceremony of Circumcision, of the Redemption of the First Born, etc.,)[98] and especially of Marriage, pronounced, by the acknowledged authority of God, a benediction upon the people, or the wedded pair; and all the people responded aloud, Amen.

If no priests were present, which would be the case more often than otherwise, then some Rabbi (at a marriage, one who had been previously in-

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His people in love." Blessing said by the *Cohanim*, Daily Prayers of the Jews, Valentine's Jewish Ritual, London, 1864.

[94] Matt. x. 13.

[95] Gen. xlviii. 15, 16; 2 Sam. vi. 17, 20.

[96] Gen. xxviii. 1–5.

[97] See references in note 90, page 30.

[98] Compare Leeser's Heb. Prayer Book, Phila., 1864, ad loc.; but, especially, Mendes' Daily Prayers of the Jews, London, 1864.

vited by the parties), or other officer of the local congregation, solemnly read the same form which the priest with uplifted hand would have spoken, and the people were expected to follow it with their secret prayers, though, out of respect to the Divine office of the priesthood, they refrained from the audible Amen.[39]

Such was the accustomed office of the Rabbies, during all the later ages, and such it continues to be in Hebrew Marriages at this day.[40] Thus, to celebrate the usual ceremony, and to bless the wedded pair, doubtless, our Lord (who was an acknowledged Rabbi) was present at the Marriage in Cana (John ii. 1). Oh! what an enviable Marriage was that — we say not that was supplied with supernatural wine — we say not that was graced with His incomparable presence—but whose nuptial benediction was spoken, first since the glorious Marriage in Eden, by the lips of the Lord of Glory!

Many other customs of minor consequence, which are often assumed to have been borrowed by the early Christians from the ways of the surrounding heathen, are also found, with striking exactitude, among the ancient usages of the Jewish people.[41]

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[39] Vitringa, Synagogue, I. 12.

[40] See the Hebrew Prayer Books.

[41] See citations of Lightfoot, Heb. et Tal. Exercita. on John ii. 1

1. As to some restrictions of time. Not, as has been said above, "within the periods of the three great yearly festivals." Again, "a virgin marries on the fourth day of the week, a widow on the fifth;" not earlier, "lest the Sabbath should be defiled by *preparations* for the nuptials." "This custom came not in till the decree of Ezra." The emphasis rests on the word preparations, as it is expressly stated elsewhere, that the tendernesses of nuptial intercourse are not unsuitable to the Sabbath, especially the evening of the sacred day.[45]

2. "The virgin to be married cometh forth in some veil, and with her hair dishevelled."

3. "They carry before her a cup of wine,"[46] which denotes, either that "for spotless purity she is worthy to drink of the sacrificial cup," or better, is an emblem of the cup of rejoicing which she is bringing to her husband.

4. In the Talmudic book of Sota,[47] "there is mention of crowns[48] which the bride and bridegroom wore."

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[45] Maimonides, de Sabbato, cap. 30, § 14; Selden, Uxor Hebr. cap. vi. The Sabbath, notwithstanding the restriction upon physical motion, was regarded as a feast by "affirmative precept." "It is obligatory to take three meals on the Sabbath; viz., one on the evening of the Sabbath, a second after the morning service, and a third after the afternoon service." Mendes' Laws, etc., of the Jewish Religion. Also, Michaelis, art. 195.

[46] See Appendix C. [47] Fol. 49, 1. [48] See Appendix C.

5. "Of old they chose two Shoshbenin [bride's maid and groom's man], one for the bridegroom, the other for the bride, that they should minister to them, especially at their entry into the bridal chamber."[46]

6. Bridal gifts were an established Jewish usage. They were called "Shoshbenuth." "If a father make a wedding for his son, and his friends bring gifts along with them, the father is bound to return the same kindness, whenever any one of these becomes the principal in a wedding." "But if any one merely send gifts, without coming to the festivities in person, the receiver is not absolutely bound to make any return."[47]

ESSENTIALLY RELIGIOUS ACTS.[48]

7. It is an immemorial custom, which is still scrupulously retained,[49] at the conclusion of the Ceremony, while the congratulations of "Mazel Tob" are being made by the company for the newly married pair, that the bridegroom make,

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[46] For the ancient law alluded to, in which they doubtless originated, see Deut. xxii. 13–21.

[47] In the former case the custom was so fixed, and so thoroughly understood that, it is said, the claim of re-payment could be enforced before the Sanhedrim. Lightfoot, l. c.

[48] The special connection of each of these in particular with the Christian usage will be explained below.

[49] Compare the conclusion of the Ceremony, Appendix D.

as a thank-offering, a donation for the poor, especially of "the land of promise." This, as all understand who know the connection of alms-giving and worship in the Jewish mind and Ritual, completes, in all respects, the Religious character of the Ceremony.

8. "Laws Relating to the Ceremony of Marriage."[80]

"It is customary for the bride and bridegroom to fast on the day of their wedding, as it is considered for them a day of remission of sin."

"The blessings of betrothal and espousal must be said under the bridal canopy; and it is necessary that two cups of wine[81] should be employed, one for each Ceremony — the bride and bridegroom drinking of both cups."

"The blessings of Espousal can only be said in the presence of ten males—inclusive of the bridegroom; and at the bridal banquet, which succeeds, these blessings[82] are also again introduced at the end of the 'Grace after Meals.'"

SOME JEWISH CEREMONIES AGREEING WITH CONTEMPORARY HEATHEN CUSTOMS, BUT REJECTED BY THE CHRISTIAN CHURCH.

9. "They dance, and sing the praises of the

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[80] Mendes' Jewish Ritual, page 15.

[81] Compare the Ceremony, Appendix D.

[82] See the Ceremony Appen. D., and compare note (*) page 23.

bride.' "She needs no lily-white nor rouge, no enjewelled hair, nor any such thing, for she is of herself most beautiful."[83] Witness the magnificent epithalamium of Solomon, and compare abundant remains of Grecian Marriage songs.[84]

10. "They sprinkled grains of corn,[85] or sugared kernels, or even small bright coins among the children, that they might remember, and if need should arise, might testify hereafter that they saw the woman a married virgin."

11. "They sowed barley before them" [the most prolific of grains], hopefully prophesying a legitimate fruitfulness. We may compare the Confarreatio[86] of the ancient Romans, and the sesame cakes of the Greeks.

12. By a nightly procession, with torches, music, great hilarity, and often unseemly disturbances, the bride was commonly conducted from her own dwelling to that of her future hus-

[83] Lightfoot, Heb. & Tal. Ex. l. c.

[84] Becker, Charicles, Scene xii. Excursus; Hom. Iliad, xviii. 593; Theocritus Idyl, xviii., etc., etc.

[85] Both Greeks and Romans had a similar custom. Compare Smith's Dictionary, page 620.

[86] Namely the sacrifice of *fruits* with which the Rite began, and the use of "far," a somewhat uncertain grain, from which the Ceremony derived its name, and which, as well as the Greek sesame, are, by the heathen writers, referred to the idea of fruitfulness. The Rite of Confarreatio, however, as has been explained above, carried a still more profound and sacramental significance.

band. This was also the custom throughout the heathen world. The nobler views of woman, the loftier morality, and the purifying influence of Christianity, have made themselves felt, not only throughout Christendom, but far beyond, and even upon the modern usages of the Jews themselves, in doing away all these coarse and brutal ways.

II.

GENERAL CHARACTERISTICS AND CHANGES IN THE CEREMONY.

IN minor particulars, the solemnities of Christian Marriage have differed in different ages and countries. Peculiarities of race and climate, of national associations and sentiments, of civil institutions and local traditions, have wrought interesting diversities in this as in all other rites and forms. Nevertheless, always and everywhere, this rite as used by the Christian world has remained essentially the same.

The ceremony as it appears in the American Book of Common Prayer is very widely familiar. The language is so brief and chaste and sweetly solemn, as to charm into the admiration of it, and into the use of it on this superlative occasion of their lives, many more beyond those who delight in the regular worship of the Church. Of this form, which is taken as the basis of the following notes, there are, besides the English trunk from which it shoots as a younger branch,

three great tap-roots—the Roman, the Greek, and the Jewish.

The form which still stands in the Prayer Book of the English Church for the millions of that empire in every part of the globe furnished, as is well known, the source from which the American was immediately drawn; though the American has supplied some deficiencies,[1] which will be noticed in their place, derived from the earliest usage, from the teachings of Holy Scripture, and from the demands of our varied and flexible civilization; and has allowed yet more numerous, and possibly some not quite felicitous omissions from the English form. These latter have been made mainly with a view to greater delicacy of expression;[2] and also to a relief from unimportant allusions, and the burden of an unnecessary prolixity. For after the benediction with which[3] the American ceremony concludes, the English proceeds through several further prayers, addresses, and Scriptural readings,

[1] E. g. allowing the Ceremony in "a proper house" not a church; permitting and requiring the *different* civil laws of different localities to be first complied with. Compare also note 3 below.

[2] Compare the introductory address of the English Ceremony, Appendix A, and especially Appendix G, page 319.

[3] The Lord's Prayer, however, which occurs later in the English Ceremony, is retained and set as introductory to the principal prayer, beginning "O Eternal God, etc."

which add no new thought or article of general interest, except it be a recognition of the propriety of the newly married pair, (if communicants in the church, and so disposed,) partaking together of the Lord's Supper[4] before leaving the church, where according to the English rubric, the ceremony must take place. This form is given in Appendix A.

The Roman formula, (with some remarkable reservations, which will be noticed in their place),[5] was, as is well known, in this as in all other parts of the ritual, the channel through which the order and principal substance of the ceremony descended to the English church.[6] It stands related, therefore, historically, to the English form, much as the latter does to the American. The English is a reformation from the Roman, as the American is, strictly speaking, from the English; but with this immense difference, that in the latter case, the reformation relates only to matters of taste and beauty, or at most of propriety and unction, while in the former, it involves a purging of important points as superstition, and false doctrine which in the view

[4] Compare Hooker, E. P. 5, 73, 8.

[5] E. g. the Rubric concerning the presence of friends and neighbors; the introductory address; the third joining of hands, and the formula of union. See the notes a. l. Also omissions in the Stipulations of Espousal. See chap. vii.

[6] Compare Procter, Occasional Offices, Chap. V., Sec. iii.

of Protestants rise to idolatries and blasphemies.[7] The ceremony is given in Appendix B.

The Marriage formula of the Eastern or Greek Church is less directly related to our own. What items of substance or of form, even, in the earliest ages, may have traversed the length of the Mediterranean, and coming with her missionaries into Gaul, may have percolated into the most ancient English rituals;[8] and how far this influence may account for some remarkable variations of the old English ritual from the Roman usage, it is, perhaps, impossible now accurately to recognize and determine.[9] So that the relation of her ritual to us, is not so much that of a channel through which our present forms have descended, as of an independent witness to the unities[10] of Christian antiquity.

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[7] Such, e. g., are the blessing of the Ring, (which in the English and American forms becomes the Invocation of a blessing on the *parties*,) the repeated signs of the cross, the sprinkling with holy water, and worst of all, its conclusion with the Mass, (Missa Sponsalium,) introducing the intercession of the "Mother of God," apostles and saints, the elevation and adoration of the wafer, with kissings of the altar, genuflexions and gestures of worship as to Deity Himself. See "The Sacrament of Matrimony" in the "Golden Manual."

[8] See Murdoch's Mosheim's E. H. Vol. I., p. 99 and n. (8): Giesler, C. H. Am. Ed. Vol. I. p. 118 and note: Milman, Lat. Christianity, Bk. IV. Chap. III.: Venerable Bede, E. H. Bk. 1 Chap. IV.

[9] Compare Freeman, Prin. of Div. Service. Vol. I. pp. 262, 263.

[10] Compare Stanley, Eastern Church, p. 136.

Two considerations lend a peculiar interest to this testimony. During twelve centuries she has been travelling down the ages apart from [11] and in a great degree, unknown to Western Christendom. In whatever respects, therefore, her ceremonies are found to coincide with ours, we have the most certain assurance that we mutually meet on the stream of the very earliest ages of Christianity. Then, too, her home has ever been on the soporific soil, and amidst the unchangeable customs of Asia. Her work has been to mould, and her fortune has of necessity been to be herself in some degree and externally moulded by the unchangeable Asiatic character. So that she has been likely, not to say certain, to transmit many thoughts and methods, with less addition of substance or change of form, than other branches of the church, whose lot has been to come down to us through the greater varieties and the multiplied revolutions of the western nations. Her formula of Marriage is given in Appendix C.

The Jewish Ceremony, which has certainly been unchanged for 2000 years[12] (since it is recog-

[11] A. D. 692. The Council "in Trullo" (in the vaulted chamber at Constantinople) established the present regulations for the marriage of the Eastern clergy; i. e., no marriage after ordination, no Bishop to be married. This is the first Eastern Council repudiated by the West. Stanley, p. 536, etc.

[12] It should seem to be sufficient proof of this (were there no

nized as old by the Mishna, which was closed in the second century of our era), and probably much longer,[13] is, of course, more remote from our own, or from any forms now used by any portion of the Christian Church. Yet, it is by no means wholly foreign to us, as will be shown in the following chapters. The essentials of the Religious Rite are there — the recognition, not merely of the civil and earthly contract, but also of the Divine union; the solemn appeal to the Beneficent Creator's blessing; and not a few of the significant symbols and ceremonies which are retained by the whole Christian Church to this day.[14] It explains, also, several beautiful allusions[15] in the Old Testament Scriptures, which must otherwise fail of being fully interpreted. This Ceremony is given in Appendix D.

The Ceremony according to the American usage, therefore, as we are about more fully to

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other), that, with very slight variations, their Ceremony is the same wherever they are found — after a dispersion, without the means, in many cases, of comparing their forms with others, much less of introducing a uniformity in any new Ritual, since the Roman destruction of the Holy City, A. D. 70.

[13] The same ceremony, essentially, has been found among the discovered tribes in Mesopotamia, and even of the most distant East, who seem never to have returned from the Assyrian dispersion, B. C. 724. Compare Buchanan, Christian Researches in Asia.

[14] See chap. vi. of Symbols.

[15] Compare Hooker, 5, 73, 6, n. 10.

show, is fragrant of antiquity in every part. It retains, purged by a double reformation into greater simplicity (itself a badge of antiquity), the most ancient forms and symbolic usages of all the pure and devout ages. So compendiously does it gather up the thoughts which, as all right-minded persons feel, come the most appropriately into view at this delicate, yet solemn moment, and ought always to be comprehended in this holy contract, that among all the substitutes, of various merit, which in our day are extemporized in many quarters, one never meets with a decent form of this Rite, which is not, in all essential features, a mere variation of words from this normal form; albeit a careless meagreness, or a coarse indelicacy, may have detracted almost everything from its felicitous beauty, or a labored rhetoric overlaid, with glittering but ephemeral tinsel, its venerable grandeur.

III.

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

(ACCORDING TO THE AMERICAN RITUAL.)

The laws respecting Matrimony, whether by publishing the Bans in churches, or by License, being different in the several States, every Minister is left to the direction of those laws, in every thing that regards the civil contract between the parties.

And when the Bans are published, it shall be in the following form: I publish the Bans of Marriage between *M.* of ——, and *N.* of ——. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second* or *third*] time of asking.

At the day and time appointed for Solemnisation of Matrimony, the Persons to be married shall come into the Body of the Church, or shall be ready in some proper house, with their friends and neighbours, and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is commended of St. Paul to be honourable among all men: and therefore is not by any to be en-

tered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the Persons who are to be married, he shall say,

I require and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged or suspected the Minister shall say to the Man,

M. Wilt thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the Minister say unto the Woman,

N. Wilt thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The Woman shall answer,

I will.

Then shall the Minister say,

Who giveth this Woman to be married to this man?

Then shall they give their Troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I, *M.*, take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, *N.*, take thee *M.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands; and the Man shall

give unto the Woman a Ring. And the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say,

With this Ring I thee wed, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, the Man leaving the Ring upon the fourth finger of the Woman's left hand, the Minister shall say,

Let us pray.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send Thy blessing upon these Thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to Thy laws; through Jesus Christ our Lord. Amen.

Then shall the Minister join

their right hands together, and say,

Those whom God hath joined together let no man put asunder.

Then shall the Minister speak unto the company:

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands I pronounce that they are Man and Wife. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Minister shall add this Blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

IV.

ANALYSIS OF THE CEREMONY.

LIKE the concealed skeleton, the fair and sinewy flesh, the invisible animating soul, and the decent dress overlaid and changing with the times and fashions, which go to make up the palpable being of a man; so the Ceremony of Marriage when subjected to a careful dissection, will be found to consist of certain elements which, though fused into one another in actual use, forming an individual harmony of living beauty, may yet with considerable advantage be separated in thought and brought successively into view, each apart from the others.

These distinct elements are the following:

1. The publication to the world, which opens and closes the Ceremony. (See Chap. V.)

2. The Symbolic Action of the parties and of the officiating minister, which extends throughout and may be called the Silent Ceremony. (See Chap. VI.)

3. The Audible Stipulations and Vows, which

are not only mutual, but two-fold. (See Chap. VII.)

4. The Official Cementing of the Union in the name and with the benediction of God. (See Chap. VIII.)

Of these the first and the third are duplicated in the Ceremony. The publication is repeated for reasons which will be explained under that head. The Stipulations of Espousal have the appearance of an immediate repetition, and almost in the same terms, but this is only apparent as will be shown in the proper place.

V.

OF THE IDEA OF PUBLICITY.

A SECRET or private Marriage is, strictly speaking, no Marriage at all, whether in a civil[1] or a religious aspect. The necessity, the

[1] The evidence that cohabitation is *marital* must be constructed, not for the parties, but for the outside world. If she disregards this principle, the laws afford no remedy to the injured woman. Compare Bishop, Laws of Marriage and Divorce, hac super re.

The law distinguishes between an engagement of Marriage per verba de futuro [by words relating to the future] and one per verba in praesenti [by words relating to the present].

"The practice of the courts in this country, in one respect, seems directly opposed to the rule [which has sometimes been laid down] that 'if the contract be made per verba de futuro, and be followed by consummation, it amounts to a valid marriage, and is equally binding as if made in facie ecclesiae [in the face of the congregation].' A very large proportion of the cases in which an action is brought for breach of promise of marriage come within this definition. The man promised marriage, the woman accepted and returned the promise, and thereupon yielded to his wishes. How far may the seduction be given in evidence? If the fact exists, it is usually brought out. Then it becomes a case of marriage within that rule. But such a defence was never made by the party nor interposed by the Court. This would go far to show that the courts of this country do not regard such a contract followed by consummation as equivalent

obligations and the blessings of the Rite, have their essential roots in society at large, and are matters on which the rights and happiness of an unknown and unascertainable number of others may be, to say the least, quite as dependent as are the rights and happiness of the parties themselves.

Besides this, in a moral and religious view, publicity is, in some degree, both a test and a guaranty of virtue.[8] For everything that is pure and good seeks or willingly abides the knowledge of men ;[9] while almost nothing is more hos-

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to a marriage in which the formalities sanctioned by law or usage are observed.

"I cannot but think that he [Jacop, Addenda to Roper on Husband and Wife] places upon strong grounds his conclusion that a contract of marriage in verbis de præsenti, without ceremony or celebration of any kind, did not constitute a valid marriage at common law.

"But a precise compliance with all the requirements of law has not been deemed necessary. The essential thing seems to be the declaration of the consent, by both parties, before a person authorised to receive such declaration by law." Parsons on Contracts, Vol. I. p. 563.

[8] Could all maidens understand this principle and firmly act on it, how many fruitless tears and lives of misery would be forestalled. Compare the *frequent* accounts in the daily newspapers of seduction under cover of "secret" or "informal" marriage. See a most illustrative case in the Court column of the journals of N. Y. city for Sat. Feb. 11, 1871, Brinkley *vs.* Brinkley.

[9] John iii. 20, 21. The words of our Lord apply to no subject more truly than to this.

tile to every kind of vice and wickedness. The nature of the latter is to "hate the light." So that the securing a general publication of the fact, is one fundamental and indispensable propriety in any due Ceremony of Marriage.

GENERAL RUBRICS.

[*When the bans are published, it shall be in the following form: I publish the bans of Marriage between etc.*] The term "Bans" which in the barbarous Ecclesiastical Latin appears from the 8th century as "Bannum," finds its origin in the Saxon "Bannan," or Abannan, to proclaim, especially by a public edict, and generally with the attendant idea of prohibition.[1] It is adopted by the church as a peculiarly unique and proscriptive proclamation, by which she evinces her readiness, in the most important matter of publicity, to co-operate with the civil authorities in any particulars of publication which they may think fit, according to local necessities for the public weal, to establish by law.[2] Yet she proceeds also with her own more complete and searching forms of publication, both

[1] See also Procter, page 399, note; Hook, Church Dictionary, s. v.: Wheatly, Chap. X. sec. i.

[2] Compare Bingham, Antiq. of the Church, XXII., ii. and iv.

in the beginning and at the end of the service itself; the reason and significance of which forms we are now about to consider.

[*At the day and time appointed for Solemnization of Matrimony.*] "Marriage being an occasion of rejoicing, it was forbidden in the 4th century, during the solemn fast of Lent; and in the 11th century, at many other seasons also. The only *seasons* now prohibited, not indeed by law, but by custom and propriety, are Lent, and any occasion of a public fast." (Procter.[6])

By Ecclesiastical Law, unknown to American institutions, but prevailing in the British Empire, and throughout a large part of Christendom, *the time of day*[7] is limited between the hours of eight and twelve in the morning. This is the period of the whole twenty-four when the most serious business of life is best performed, when the judgment is clearest, the passions calmest, and one is least likely to be hurried into a momentary act for life-long repentance, under the excitements of a frame fevered by night, gaiety, or wine. These also are *the most public hours*, so far as one time can properly be said to be more public than another between sunrise and sunset.

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[6] Page 398. Am. Ed.

[7] Wheatly, Chap. X., Sec. ii.: Blunt, Annotated Prayer Book, l. c.; Read "THE LADY'S YES" of Elizabeth Barrett Browning.

OPENING PUBLICATION.

[*Dearly beloved, we are gathered . . . . to join etc.*] The somewhat extended commentary on Marriage itself, in its Religious aspect, which, (instead of a bare announcement,) precedes the declaration of the fact which is about to take place, is in accordance with a principle* which has from the beginning obtained in the Christian church, viz., at the celebration of every religious Rite, to bring forward and introduce from Holy Scripture sufficient instruction to make clear to the most ignorant, and to remind the best instructed of its meaning, use and authority, so that none might ever fail, through any lack in the established forms, of being able to join in the service with the spirit and with the understanding also. [See Appendix G, page 319.]

It is not introduced, then, as a solemn exordium, to banish levity merely; but rather because this great principle is especially to be applied to a rite which is not only of such immense present and practical importance, but also, from the comparative infrequency of its repetition in the hearing of the same persons, one with which the people generally must be less familiar than with most others. In fact, so much has this necessity been felt, that of those churches whose ordinary ritual

* Wheatly, VI., xx., 4; and Procter, page 401, Am. Ed.

is in an ancient, and, therefore, to the masses, an unknown tongue, the Latin church has by a special rubric required those parts of the Marriage Service which are peculiar and necessary for a clear understanding of the rite, to be performed in the vernacular speech.*

[*If any man can show just cause why they may not etc., let him now speak, or else hereafter forever hold his peace.*] Because "there is a time to keep silence, as well as a time to speak." (Eccles. iii. 8;)[10] and in no conceivable case is it a more solemn and religious duty to observe it than in the present. For, according to the teachings of Christianity, Marriage is one of those greater transitions of existence, each of which, in some degree, like birth or death, is an irrevocable and changeless state, except as it is altered by the hand of God. Therefore it has become a principle of the Canon law, that causes which do not of necessity undermine and render null and

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* Golden Manual, Ritual for the Marriage Ceremony.

The Jewish Marriage Ceremony, like their whole ritual, is always spoken in Hebrew. But this is not regarded by them as an unknown tongue; and, in fact, a great proportion of their people in all countries, are always able to construe its forms.

The Eastern church, (stationary in all things,) has allowed the language of their Marriage rite also to outlive the understanding of the common people.

[10] Hooker, E. P., 5, 73, 4.

void[11] *any* contract of Marriage, (*i. e.* such as make it an actual and present crime to remain therein,) though had they been previously known, and put in action, they would have been sufficient to estop the marriage, yet, after marriage duly consummated, are not to be declared, because arrest or dissolution of marriage thereby being now impossible, (by the law of God,) the disclosure can only avail for scandal, alienation, and misery —all which is repugnant to the government and the attributes of the God of forgiveness and peace and love. Rather "let the dead past bury its dead," against the resurrection of the last day.

[*Also speaking unto the persons who are to be married, he shall say, I require and charge you etc.*] Guilty parties having advanced to this point without estoppage from the testimony of others, can very seldom, indeed, be expected now to testify against themselves; though, possibly, the solemnity of the moment, and the awfulness of the oath upon which they are put, might prove to be all that were needed to decide the secretly wavering purpose of one of the pair at least toward truth and duty. However this may turn, the parties and the world are to be notified, that, one great purpose of the public administration of this rite being the comfort and protection of

[11] Bingham, XXII, ii., 12.

the innocent, the church will do her utmost to justify the validity of her judgment. She will use every precaution to sift out and deter the guilty. Yet, as they may surmount the barriers, and obtain her sanctions, she as publicly renounces such, and declares that the gain of their sacrilege will be at best of a brief and uncertain tenure, (vanishing at the earliest discovery)—an aggravation of guilt which soon or late is sure of detection and punishment.

Here, therefore, as everywhere, the teaching of the church in her purity is, that, being human in all her administrations, without either omniscience or authority absolute, the efficacy of all her acts and all her benefits is contingent upon the pure and lawful purpose of the heart, which cannot be certainly known to men. So that, to those who come to her rites and sacraments as a relief for unrepented guilt, whether from public infamy, her own censures, or the distress of an uneasy conscience, she disavows all absolute power, throws back the responsibility upon their own hearts, and points them forward to the reckoning which will be both unerring and final, though it may reverse her imperfect judgments.

CONCLUDING PUBLICATION.

(The parties having completed and ratified their Vows.)

[*Then shall the Minister speak unto the company:*

Forasmuch as M. and N. have consented together etc. I pronounce that they are Man and Wife.] Up to this point, all has been preparatory. This is the judicial sentence. After this declaration, the judgment and sanction of the church has been pronounced, involving every thing which her authority or influence can carry; and from the moment of this publication, which includes an announcement to the world, that all the laws of God and man in the premises have been carefully noticed and obeyed, no human hindrance, or reversal of the Marriage can any longer operate. The hand of Almighty God alone can interrupt their union.

In the use of the terms "Man and Wife," instead of the not precisely synonymous Husband and Wife, there is not only a strict adherence to the oldest forms of antiquity, but an exquisite touch of delicacy and truth, which is often overlooked. In the English form, it stands, "Man and Wife together;" which carries more exactly the tender and Scriptural thought. It is that the wife is the necessary complement of a man. In the two is but what is required to constitute one human flesh, one compound being, according to the design and appointment of God, and their own physical and mental constitution. They are "together" one complex existence, with nothing duplicated, nothing supernumerary

Separately, they are but fragments of being, yet suited exactly to fit into one complete whole, and capable thus, and so only, of filling out the needs and developments of one entirety of manhood—a single *perfect specimen* of human nature.

Husband, or Houseband, is not so much a native, divine word, as one of artificial and human arrangements. It comes not so near the pristine, houseless, unrobed glory of the union which God accomplished in Eden, and called their name Adam, *i. e.*, a man.[18] Husband is the term which looks more toward public, technical, legal and commercial relations: Man is rather that which looks toward the private, intrinsic, natural relations and sentiments that rise paramount when the overlaid arrangements of civil and artificial life are set out of view. The former is the narrow, relative name of an office merely, and stands in antithesis to wife: the latter is the unbounded general idea, which, like the heart of every true man, receives the whole nature and office of the wife into its own waiting bosom, sensible of no antithesis, or contrasts, or foreign elements whatever, but only of a felicitous filling out of an otherwise unsatisfying and unnatural void.

[*In the name of the Father, and of the Son, and of the Holy Ghost.*] "Ye shall swear by My name,"[19]

[18] Compare Alford, Commentary on Matt. xix. 4–6.

[19] Deut. vi. 13: Compare Articles of Church of England, Art.

said the God of Israel to His chosen people and ancient church. The solemn, reverent, emphatic appeal to the Almighty, in the assumption of sacred vows, and especially by His appointed agents in the ministration of religion to men, is so far from incurring His displeasure, that it is taught by the letter and spirit of the Scriptures. This is not to desecrate, but to exalt the sacredness of His majesty. It recalls, what is so apt to slip from human thought, the absolute dependence of all mundane rights and authority on Him who is over all, though unseen, and His omniscient supervision and scrutiny of the solemn affair then and there transpiring. The Church even, though she is the most sacred of institutions, and acts by Divine appointment, yet, as a bounden servant, renouncing every thing absolute, refers thus to the Supreme will alone, and but interprets His pleasure.[14]

The tripartite form of this appeal to Almighty God, so distinctly and solemnly made in a Rite which seems to relate more specifically to the general beneficence of the Creator of man and of Marriage, is to be regarded as its *Christianizing clause*; and has descended to us with a romantic

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XXXIX., and Browne's Exposition, l. c.: Bingham XVI., vii., 4, et seq.

[14] Eph. v. 24, 32.

history, which it may be worth while here to turn aside for a moment to recount.

When, early in the 4th century, the insinuating errors of Arius (denying with scorn the triple and equal personality in the Godhead, in the face of the express teachings of Holy Scripture, and the unquestioned belief of the earliest ages), had strangely permeated almost every part of Christendom, and given rise to the gravest amazement and alarm lest this foundation article of the faith should in no long time become generally denied and abandoned, in the very bosom of the nominal followers of the Lord Christ, and their children's children should never be taught the glory of "the Lord that bought them"—it was then that the Church arose in her might, and summoned her representatives from every quarter to a Council of the Christian world.[10]

All Christendom was moved, as a forest is rocked and swayed in a storm, when a tempest is passing through the sky; and they came, prelates, presbyters and laity, gathering into Nice thick and fast from every side, like leaves into the focus of the whirlwind. Here assembled the most universal, the most magnificent, the most venerable Christian assembly which has ever been gathered in the name of the faith, whether

[10] See an admirable description in Stanley's History of the Eastern Church, Sections II.-IV

before or since. Constantine the glorious, the first Christian Emperor, emperor, also, of the world, sat at their head. Here met the fervent adorers of "the Lord Christ"—and not a few scarred and mutilated confessors who had suffered at the hands of the heathen every conceivable punishment but death, for the honor and love of the Divine Jesus—face to face with the head and front of the first and by far the greatest distinct vital heresy which has threatened the foundations of the faith.

Here they were more than ever appalled by the vast proportions which this heresy had already assumed, and at the subtle vigor by which it was spreading, and seemed calculated to spread, without measure or limit, into every part of Christendom. Here, with great sagacity, they took the full measure of this enemy of the Lord. Here, with a patient zeal, and with consummate skill, they drew out to view the ever hiding heads and fangs of the foe. Here, at last, they prepared two chief antidotes against the spreading mischief.

They first constructed, with infinite labors, the familiar Creed which carries down their name. Its studied phraseology is so explicit and minute, that no subtlety of human thought can evade its enunciation of the triune glory of the Deity. Like a coat of mail, they put it around the vitals

of the faith, setting it in the Liturgy of the Church, to be repeated in the daily worship of every congregation in Christendom.

But a still more effective weapon, both offensive and defensive, against the pernicious error, than even this adamantine Creed, was also forged here, and carried home in comparative silence by these presbyters, in THIS EVER RECURRING FORMULA for the name of Almighty God. Introduced without discussion or public observation, yet, from this time forth, the formula was reduplicated a hundred fold in the usage of every part of the Church. Multiplied doxologies to the Holy Trinity sprung up in the jointures of the daily service. Especially were they now, for the first time, and as a prominent and perpetual protest against this error, appended to the conclusion of every psalm which was chanted or read from the Psalter.[16] But beyond this, also, and under the same impulse of dread and protestation against the Arian error, the formula was incorporated into the phraseology of every address or allusion to the Deity where it could seem to be made suitable, not only in the daily service, but as well in the occasional offices of the Church.[17]

Such is the genesis and history of this formula

[16] See Hook, Church Dictionary, "Gloria Patri."

[17] Bingham, Antiquities of Church, Bk. XIV., chap. ii.

as it is used in the solemn proclamation at the close of the Matrimonial office. So much has the Church of Christ suffered and feared from this emasculating heresy; so ready has it been to spring up anew, under one form or another, in every age; so certain, so indispensable and precious, the truth which it mars, whether in its bearing on human sentiments and hopes, or in the glory which is yielded to, or detracted from, the King of Zion, that *no single occasion is to be lost*, for promulgating her teachings on this head, and publishing the honors of her Lord. Not only to her own children; not only to such strangers as may be attracted to her services of worship and instruction, but to all who, from motives however alien, however unworthy, wait upon her service, or claim her blessing, even in this Rite, which of all her offices exhibits to the unthinking and unworthy the narrowest heavenly and the broadest earthly horizon, she will not fail, nevertheless, to announce the glory and the Godhead of her heavenly bridegroom; and bring them, this once at least, to join in the choral amen.

VI.

OF THE SIGNS, OR SILENT CEREMONY.

WHATEVER may be accounted the fundamental cause, the fact is obvious, that mankind seem, always and everywhere, naturally to have laid hold of a certain symbolic language, to shadow forth to the mind's eye those deeper or stronger emotions and sentiments of the soul which are either too profound or too mighty to be completely expressed by spoken or written speech.

This symbolic tongue of the soul, ignoring all differences of time, of country, and of articulate sounds, is absolutely universal to man, and speaks with the same meaning to every nation, and every individual of the race. We might instance the bended knees and uplifted palms of worship and entreaty; beating the breast and wringing the hands in grief and despair; and so on through the deeper agitations, or more solemn transactions of civil, religious, and domestic life.[1]

This universal symbolic speech, the sacred Rite of Matrimony calls in largely to adumbrate, as

[1] Read also the 6th chap. of Fairbairn's Typology of Scripture

we have said, its most profound significance; and to asseverate, with all the certitude of which our present being is capable, the solemn covenants which are here undertaken.

THE SILENT CEREMONY.

I. "The persons to be married shall come into the body of the church, (or shall be ready in some proper house,) with their friends and neighbors."

II. "Standing together, the Man on the right hand, and the Woman on the left."

III. "The Minister receiving the Woman at her father's or friend's hands,"

IV. [(Ancient but now chiefly disused.) The virgin-bride is veiled, her hair is untied, both are crowned, the pallium, or bridal-canopy is thrown over both].

V. "Shall cause the Man with his right hand to take the Woman by her right hand."

VI. "The Woman with her right hand taking the Man by his right hand."

VII. "The Man shall give unto the Woman a Ring."

VIII. "The Minister taking the Ring shall deliver it unto the Man,"

IX. "To put it upon the fourth finger of the Woman's left hand."

X. [Both kneel. (An extra-rubrical propriety.)]

XI. "Then shall the Minister join their right hands together."

(The three following are disused in the Western Church.)

XII. Both taste the cup of love.

XIII. The bride-groom imprints the solemn kiss upon the lips of the bride.

XIV. The crowns are lifted from their heads and laid upon the altar.

XV. They rise from their knees, and withdraw arm in arm.

I. [*The persons to be married shall come into the body of the church.*] Three fundamental principles of holy Matrimony are symbolized, perhaps equally, in this action. First, the voluntary and complete change of condition, from that moment forward, when they arise and go forth from their separate homes to be joined together in undivided and indissoluble wedlock. Next, the unrestricted publicity[8] which they obviously seek in going to the open arena of "the great congregation." Third, the Religious sacredness of the union which they are careful to ratify at the house of God. All of which, but especially the last two, stand diametrically opposed to illicit cohabitation and intercourse.

The mediæval rubrics[9] directed that the man

[8] Compare page 52.

[9] See the Sarum and all the old "Manuals."

and woman should at first take their stand "before the door of the church[4] in the presence of God the priest and the people;" and here make their *Espousals.*[5] After this contracting part of the service was over, if the Marriage vows were also to be assumed at that time, the bridal party marched from the church door to the "altar step," led by the priest saying the ancient Marriage psalm.[6] There, the pair "kneeling with heads deeply[7] inclined," and being commended by the Minister to the silent prayers of the company standing around, the service proceeded to the final benediction or gospel.

[*Or shall be ready in some proper house.*] This clause is peculiar to the American Book. For the reasons just stated, Christian propriety most decidedly prefers the consecrated house of God, as the place where so public and solemn and holy an engagement shall be transacted. Yet necessity has always been allowed to bend this rule[8]—as in the case of the prisoner, the sick, and of course all those in whose neighborhood no church edifice exists. Since the extension of the rubric in our country, it often yields to

[4] Ante ostium ecclesiæ coram Deo et sacerdote et populo.

[5] See Chap. vii. [6] CXXVIIIth.

[7] Prostratis sponso et sponsa ante gradum altaris.

[8] By special licence; in the Greek and Roman churches, from the Bishop; in England, from the Primate, the Chancellor, and certain other civil officers.

reasons less cogent and worthy—as a morbid modesty, a false taste, or mere convenience.

But of all other places than the church, for whatever reason chosen, beyond question the house of the bride's father or friend, is the least exceptionable in every aspect; and infinitely rather to be chosen on every ground of Christian propriety and sentiment, than the woods, or open lawn, the deck of a steamer, a hotel parlor, a stage-coach, or an ascending balloon. It seems to be often forgotten, that the established Christian proprieties, which are thus disregarded, are founded not in mere human caprice or taste, but in a humble and dutiful respect to the great Being who is the only source to which we can look for the unspeakable felicity which marriage duly contracted and conducted is capable of yielding, or to protect us from the unspeakable sorrows which an inauspicious marriage is capable of bringing around us.

[*With their friends and neighbors.*] The importance of this rubric is too often slighted. The greatest exertions should always be made to bring out as spectators of the Ceremony at least the whole of both circles of nearest relatives. Carelessness in this particular, though common, is more reprehensible than is generally felt. A transaction the most momentous of all temporal undertakings to the parties concerned, and in its

results to themselves and others absolutely incalculable, needs to be as effectually protected as possible against all mistaken or fraudulent acts, from whatever quarter they may in future arise, by a safeguard of the most competent and interested eye-witnesses.

We are indebted for this beautiful and valuable addition, which is peculiar to the English and American services, to the famous Manual called the "Consultation" of Archbishop Hermann of Cologne,[9] compiled in 1543 for that prince and prelate by Melancthon and Bucer, from German Offices by Luther. Here, and at the last hand-joining by the Minister, of which we shall speak in its place, are the only points where the influence of Luther's thought is specifically discernible in our Marriage Office. Both these accessories are of great value.

II. [*Standing together, the man on the right hand and the woman on the left.*] This posture seems to have arisen with Christianity and the restored place of woman in the family and the church. For the custom of the Jews still is to set the woman on the right, referring to the Scripture (Psalm xlv.),[10] which is read as a part of their Mar-

[9] Compare Procter, page 17 and note.

[10] They regard this as a bridal hymn of the most sacred kind, even a prophetic picture of Messiah's coming Marriage with His glorified church. See Appendix D.

riage Ceremony, "The queen standeth on thy right hand in fine gold of Ophir," etc. The significance of this posture is that of beauty, ornament, reward; that is to say, that the wife is the possession of the man, acquired by his right hand and by his right hand liable to be put away with a writing of divorcement (Deut. xxiv. 1, and Matt. xix, 7, 8). Our usage,[11] universal in the Rituals of the church, was intended, as all the ancient ritualists agree, to recall the reference to the creation of woman, and the original institution of Marriage (Gen. ii. 21, 24). For she was taken, says an old divine,[12] not from his head to rule over him, not from his feet to be trampled by him, but from his side to be his companion and equal, from under his arm to be protected and cherished, from his rib to be the object nearest his heart, from the center of life to be indissolubly united into oneness with his whole being.

It is very note-worthy, also, that the position at the right side is the natural station for protection and defence. One instinctively grasps the object to be cherished with the left hand, leaving the right free to repel assault, to ward off danger, or to furnish supplies. This is taken note of in a remarkable passage of Holy Scripture, which is

[11] Wheatly, x. ii., 4, etc.: Blunt is certainly and curiously wrong. See Annotated Prayer Book l. c.

[12] Matthew Henry, Commentary on Gen. ii. 22.

describing with unequaled beauty and pathos the mutual relations of bridegroom and bride in the blissful intimacies of the conjugal union: "His left hand should be under my head," says the bride, "and his right hand should embrace me." (Cant. viii. 3.)

Undoubtedly, also, the right hand is, by custom and universal consent, the foremost place—the place of office and honor.[13] It symbolizes here leadership and official superiority. It includes privileges, duties and responsibilities which are peculiar to the office, and which are of necessity involved in the true position of husband. This accords with the teaching of the Sacred Scriptures,[14] the whole spirit of Christianity, and even of nature herself, in her purest and tenderest instincts.

III. [*The Minister receiving the Woman at her father's or friend's hands.*] This is a very ancient ceremony, and is founded on a custom which has been prevalent from the earliest ages of mankind.[15] It is a touch of native delicacy. It is a

[13] Wheatly, l. c.

Compare, also, the curious discussions concerning the seat of Hosius of Cordova, in the Council of Nice. Stanley, Eastern Church, page 215.

Ancient Church pictures represent the Virgin on the left of the Saviour.

[14] 1 Cor. xi. 3.

[15] Gen. xxiv. 51; xxix. 19, etc., etc. Compare Ps. lxxviii. 63:

significant justification of the genuine instincts of true maidenly modesty. It intimates that she has not been abroad with wanton forehead searching a mate, but, nestling with virgin coyness in her home, was discovered by her suitor, and, at the judgment and solicitation of her natural protectors, yields herself to his loving charge.

It is deeply significant, too, that *she is delivered to the Minister* to be by him presented to the Man. It means, that, in the fear of God, she has possessed her maidenhood till this day as His sacred trust. Now she returns it inviolate at His altar, and to the hand of His Minister, to be by him bestowed "according to God's holy ordinance." Surely nothing could more effectually repudiate the "mere civil contract" theory, and more impressively declare the Christian view of the sacred, divine, *inalienable gift* of Marriage.

IV. Among the ancient rites of the Church we find several of great significance and beauty, which have mostly disappeared from the modern rubrics, and are partially or wholly disused.

1. Throwing a vail over the bride at this point in the Ceremony. Vailing the bride, however, did not originate with Christianity, but has been far more extended than the limits of Christen-

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"Their maidens were not given in marriage;" and the constant expression of "giving a daughter to wife," in all the ancients.

dom, both in space and time;[16] nor is it anywhere at present altogether laid aside. Its essential propriety seems thus to be remarkably attested by an almost universal sentiment, yet it is not easy to declare, with confidence, what men have felt its principal significance to be, further, perhaps, than that it denotes retirement into the single possession of a rightful proprietor.[17]

The vail was often white—in modern Christendom[18] it is, perhaps, always so. Then its glistering spotlessness, by a symbolism universally known and accepted,[19] might serve to indicate the untarnished purity of the wearer—a thought, of course, quite appropriate to a virgin spouse. Two facts, however, militate against this interpretation: 1st, The point in the Ceremony where the vail was anciently assumed; namely, at the moment when she was passing out of the state of virginity into that of wifehood. Had this been the

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[16] Bingham xxii. iv., 4: Smith's Dict. Greek and Roman Antiq., Art. "Flammeum:" Williams' Middle Kingdom, Vol. II. page 59.

[17] Compare Tertull. on the Vailing of Virgins, Ante-Nicene Library, Vol. XVIII.

[18] In modern Pagandom, we believe, never. The bright red of the Chinese has no significance, probably, but its gorgeousness, which, as a nation, they affect. The more religious Hindoos, Burmans, etc., delight in yellow, which, with them, has a certain priestly and divine significance.

[19] Rev. xix. 8, 14, et saepe. "Candor quippe est ad munditiem vitae." Isidor. Hispal. Off. Eccl. lib. II., cap. xix.

significance, she would better have been covered with it, while, standing yet in all the glory of maidenhood, she made, as it were, a profession of her virginity before all, and delayed, even on the confines of that estate, to secure those definite Stipulations of Espousal on which the modesty and honor of her wifely future should rest. 2d, We nowhere find, in times ancient or modern, that this color of the vail has been confined to the marriage of a virgin. It might equally be used by a widow at a second or a third bridal.

Abandoning this interpretation, therefore, we may find a truer one in the general idea of rejoicing and festivity which universally pervades the bridal occasion. For white has ever symbolized, also, prosperity and hope and joy.[*] This explanation is capable of the widest application, and is suitable to the customs of all nations, the sentiments of all religions, and every condition of the bride, where this color has been used.

But there is still another significance; which, for reasons which cannot be fully spread out here, the writer is constrained to believe was the decisive motive for its receiving the approval of the Christian Church, and especially for its introduction at this point in the Ceremony. It is designed to glorify the estate of Marriage, even as compared with that of virginity itself. Glorifying

[*] Rev. iii. 4, 5.

the latter is a later corruption, which began, however, very early to work.[21] In opposition, therefore, to a false puritanizing[22] on the one hand and a lax morality on the other,[23] by both of which the early Church was hard pressed, from heresies within and heathenism without, it was a great thing to publish, by a pleasing and perpetual Ceremony, not the mere lawfulness, but the glory of Marriage. It was worth while to call in and hallow by the usage, associations, and interpretation of the Church, an innocent Rite, even from other ages and nations, in order to lend increased weight to her teaching, by setting visibly before the eyes and impressing more deeply on the minds of men, that, however excellent a *relief* virginity may be under the pressure of outward straits, however praise-worthy in such as can receive it for the sake of more entire devotion to the service of God and to deeds of benevolence toward men, however holy always as compared with unchastity, yet, marriage is equally holy, praiseworthy and excellent in its sphere.[24] It is as holy

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[21] See Irenæus, against Heresies, l. i. c. xxviii. etc.; Tertullian, passim.

[22] See accounts of the Eustathians and many others.

[23] See accounts of the Nicolaitans, etc.

[24] Compare a good report of the Council of Gangra, Bingham, xxii. i., 9.

compared with unchastity. It is as praise-worthy in the majorities of mankind, because it is in perfect accordance both with the innocent needs of the individual and with the divinely established constitution of the race. It is as excellent, to say the least, if one be willing to seek relief, even in the deeper sorrows of life's straits, rather in a courageous patience and contentment, than in a solitary escape by flight from the common toils and burdens of existence beneath the stars. Besides, in a whole hemisphere of life-long sentiments and life-long discipline, which the heart of the unmarried can never know, and which constitute it, (according to inspired declarations,)[94] the type of those ineffable and everlasting relations in which Christ the Lord is bound to His people, it has a glory which is all its own; and which is so far from being secondary, that it may be overlaid upon that which virginity may have attained, at any period of its progress, superadding to that a new beauty and splendor.[95] Such is the

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[94] Eph. v. 31, 32.

[95] Clement of Alexandria says that "the perfect Christian in either estate, has the Apostles for examples; and one is indeed really shown to be a *man* by the choice of single life: but he surpasses men, who, disciplined by marriage, parentage of children, and care for the house, in his solicitude for the family has yet been inseparable from God's love, and withstood all the manifold temptations which arise through children and wife and do-

significance of the *white* vail in its adoption, and endorsement by the Christian Church.

The color, however, has never been made the subject of rubrical direction. In the earliest times, (and occasionally later,) an orange-colored vail,[37] both among Christians and others, seems to have been a favorite and as frequently used as the white. Its special significance is the same as that

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[37] Pliny H. N. xxi., 8: Becker, Gallus, Sc. i. Excursus.

mestics and possessions. But he that has no family is in a great degree free from temptation; and having none but himself to care for, though superior in the regularity and completeness of the private duties of the Christian life, is surpassed by him who has more to disturb him in the work of his own salvation, but who accomplishes more in social life, and in his own case presents a miniature of the Divine Providence itself."—Miscellanies, Bk. VII. c. xii.

"Γενόμενος γὰρ τέλειος, εικόνας ἔχει τοὺς Αποστόλους, καὶ τῷ ὄντι ἀνὴρ οὗν ἐν τῷ μονήρη ἐπανελέσθαι δείκνυται βίον, ἀλλ' ἐκεῖνος ἄνδρας νικᾷ, ὁ γάμῳ καὶ παιδοποιᾷ, καὶ τῇ τοῦ οἴκου προσνοίᾳ, ἀνηδόνως τε καὶ ἀλυπήτως ἐγγυμνασάμενος μετὰ τῆς τοῦ οἴκου κηδεμονίας, ἀδιάστατος τῆς τοῦ Θεοῦ γενόμενης ἀγάπης, καὶ πάσης κατεξανιστάμενος πείρας, τῆς διὰ τέκνων, καὶ γυναικὸς, οἰκετῶν τε καὶ κτημάτων προσφερομένης· τῷ δὲ ἀοίκῳ τὰ πολλὰ εἶναι συμβέβηκεν ἀπειράστῳ. Μόνου γ' οὖν ἑαυτοῦ κηδόμενος, ἥττᾶται πρὸς τοῦ ἀπολειπομένου μὲν κατὰ τὴν ἑαυτοῦ σωτηρίαν, περιττεύοντος δὲ ἐν τῇ κατὰ τὸν βίον οἰκονομίᾳ, εἰκόνα ἀτέχνως σώζοντος ὀλίγην, τῇ τῆς ἀληθείας προσνοίᾳ."—Sylburgius' fol. ed. Stromatum, page 741. B.

The famous passage of Tertullian strikes in upon the same key: "What a union is that between two believers, having in common one hope, one desire, one order of life, one service of the Lord! Like brother and sister, undivided in spirit or body, nay, in

of the orange-blossoms in the bridal-wreath which is explained below.

2. Another symbolic act of Jewish origin,[88] though certainly used by other nations, was in very early times employed in the Christian Ceremony, in some quarters of the Church.[89] Just before assuming the Marriage Vows, the hair of the virgin bride was untied and spread flowing

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the true sense twain in one flesh, they kneel, pray and fast together, mutually teach, exhort and bear with each other. They are not separated in the Church of God and at the table of the Lord; they share each other's troubles, persecutions, refreshments. Neither avoids, neither annoys the other. They agree in visiting the sick, in supplying the needy. The melody of psalms and hymns ascends between them, and they vie with each other in singing to God. Christ rejoices to see and hear such things, and gives them His peace. Where two are thus together, there is He also; and where He is, the spirit of evil cannot enter."

"Quale jugum fidelium duorum unius spei, unius disciplinæ, ejusdem servitutis! Ambo fratres, ambo conservi, nulla spiritus carnisve discretio. Atquin vere duo in carne una; ubi caro una, unus et spiritus. Simul orant, simul volutantur et simul jejunia transigunt, alterutro docentes, alterutro hortantes, alterutro sustinentes. In ecclesia dei pariter utrique, pariter in convivio dei, pariter in angustiis, in persecutionibus, in refrigeriis; neuter alterum celat, neuter alterum vitat, neuter alteri gravis est; libere æger visitatur, indigens sustentatur; * * * sonant inter duos psalmi et hymni, et mutuo provocant, quis melius deo suo cantet. Talia Christus videns et audiens gaudet, his pacem suam mittit; ubi duo, ibi et ipse; ubi et ipse, ibi et malus non est."—Ad Uxor. 1, 2. c. 9.

[88] See page 33. Art. 2.

[89] See Bingham xxii. iv., 5.

over her shoulders.[20] If she had been previously married, the custom was omitted. It signified, partly, like the vail, the yielding herself into the power of another; but more especially, that she came to her husband, like Eve to Adam, in the pure, native freedom of an untampered with, unsophisticated virginity.

3. Another emblematic custom, employed in the early Church, was the crowning of the bridal pair, at this point in the Ceremony, with wreaths.[21] This bridal crowning certainly originated in an antiquity far more remote than the date of Christianity, and was in use not only among the Jews,[22] but as well among nations quite outside of the Church.[23] Among the latter, the Rite was in some way connected with the universal custom of worshippers standing crowned before the altar, and even bringing sacrificial victims there decked with garlands,[24] which, again, signified an especial honoring of the Deity to whose altar they were brought. In its application, also, to their most solemn forms of Marriage, it was intended to

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[20] On this whole subject, one may compare Coleman, Ancient Christianity Exemplified, chap. xxiv., and authorities there cited.

[21] Bingham xxii. iv., 6.

[22] Sotah fol. 49. 1, cited by Lightfoot.

[23] Becker's Charicles, Sc. xii. Excur.: Smith's Dictionary of Greek and Roman Antiquities. Art. "Corona Nuptialis."

[24] Compare Smith, Dict. Art. "Corona Sacerdotalis."

connect these with the Rites of religion, and superadded thereby a certain enhanced solemnity and sacredness.

The Christian church, in adopting a custom so capable of a true and beautiful significance, had no need to disavow or alter the generally accepted intention of the emblem, but, disconnecting its specific references from that which was false, to fasten them upon the facts and sentiments of a true religion and a pure life. This purging the Christian church performed. She accepted the acknowledged connection of the rites of Marriage with the ceremonies of religion, and interpreted in a purely religious way the meaning of the emblems.

The wreath, which was the accepted symbol of victory, she, too, made significant of victory over the unchaste temptations and perils of an unmarried life,[84] and of the truly glorious conquests, in the comparison, which belong as rewards to the nuptial estate.

In the simplest form of the rite, the crowns were mere fillets of ivy, or rather of myrtle, the well known decoration of certain conquerors.[85]

[84] "Crowns are therefore put upon their heads, as symbols of victory, because being invincible, they entered the bride-chamber without ever having been subdued by any unlawful pleasure."—Chrysostom, Hom. 9 on 1 Tim. cited by Bingham, l. c.

[85] "Corona Ovalis" appropriated to commanders whose victory was obtained without bloodshed.—See Dict. Antiquities.

These were often made more elaborate and striking, especially the wreath for the bride, by interweaving just opening buds of the white rose,[37] or some other highly esteemed white blossom[38]—the festive and joyous significance of which color has just been explained in the case of the vail.[39] It might be wrought into a garland which was regarded as still more highly emblematic and appropriate, by adding the flowers of the orange tree, or even by making the whole wreath of these.

The significance of the orange-blossoms, which have become the foremost choice for the bridal wreath among all modern nations, is supposed to rest, not merely on the luxuriance and beauty and pleasing odor of these flowers, nor even with the added idea of the beautiful and luscious and fragrant fruit which they prefigure. All these conditions might perhaps be answered as well by certain species of apples, and some other fruits. But the orange-tree has the unique peculiarity of *presenting at one and the same moment to the view all the varied stages of its luxuriance and fruitage.*

Curiously enough myrtle was also the plant sacred to the goddess of love.

[37] Called by the Roman poets, "rosa nunquam fugiens," because always used. Lucan. Phars. x. 165.

[38] The Romans greatly affected the verbena, according to Festus.—Vid. sub. Corrollam.

[39] Page 76 and foll.

In its own genial clime, it stands perpetually clad with its dark green glossy foliage, perpetually decked, like sprinkled clusters of stars, with its exquisite blossoms, and half-apparent, half-concealed in this everlasting robe of leaves and flowers, hangs its glorious fruit in every degree of maturity, an object of marvelous beauty in the landscape, and an incomparable emblem of domestic felicity and family life in their perfect ideal—the beauty of which enraptures every beholder, the atmosphere of which is fragrant with its diffusive joy, the leaf of whose prosperity never withers, the springing blossoms of whose posterity never fail, and whose ripening fruitage in successive generations, hanging long together on the same bough, under the warm sunshine of a genial life, fall late at last upon the bosom of the soil that bore them.

The Church also cheerfully superadded, as enhanced decorations in the glory of marriage, and admitted to a share in her benedictions, all the joyful amenities which, as we have explained, gather about and are symbolized by the roses and other white flowers, and the blossoms of the orange-tree.

The Greek church still retains the custom of crowning with chaplets. The coronation is introduced with the cxxviii. Psalm, sung by the priest, the people responding at the end of

each verse, "Glory to thee, our God, glory to thee." It is the most unique part of that Rite.

In performing the ceremony of coronation, the priest takes into his hands two chaplets.[40] Then crowning the bridegroom, he says:

"The servant of God, this M... here, is crowned with the handmaid of God, this N... here, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." [See page 237 *et seq.*]

Crowning the bride, he says:

"The handmaid of God, this N... here, is crowned with the servant of God, this M... here, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

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[40] Λαβὼν ὁ Ἱερεὺς τὰ στέφανα στέφει πρῶτον τὸν Νυμφίον, λέγων·

Στέφεται ὁ δοῦλος τοῦ Θεοῦ (ὁ δεῖνα), τὴν δούλην τοῦ Θεοῦ (τήν δε), εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος. Ἀμήν.

Τοῦτο δὲ λέγει ἐκ τρίτου, ποιῶν σχῆμα Σταυροῦ.

Εἶτα στέφει καὶ τὴν Νύμφην, λέγων·

Στέφεται ἡ δούλη τοῦ Θεοῦ (ἡ δεῖνα), τὸν δοῦλον τοῦ Θεοῦ (τόν δε), εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος. Ἀμήν.

Καὶ τοῦτο τρὶς ὁμοίως.

Εἶτα εὐλογεῖ αὐτοὺς, λέγων ἐκ γ΄

Κύριε ὁ Θεὸς ἡμῶν, δόξῃ καὶ τιμῇ στεφάνωσον αυτούς

Καὶ μετὰ ταῦτα Προκείμενον τοῦ Ἀποστόλου

Ἦχος πλ. δ΄.

Ἔθηκας ἐπι τὴν κεφαλὴν αὐτῶν στεφανους ἐκ λίθων τιμίων. Ζωὴν ᾔτησαν τό σε καὶ ἔδωκας αὐτοῖς.

Ὁ Ἀπόστολος

Ἐφές. ε΄. 20,

ΕΥΧΟΛΟΓΙΟΝ. Ed. Benetia, 1862.

Ἀκολουθία τοῦ Στεφανώματος. Page 241, *et seq.*

Then he blesses them, saying,

"The Lord our God crown them with glory and honor."

Then follows the bridal epistle, [Eph. v. 10,] introduced with the Prelude of the people chanting,

"Thou hast put crowns of precious stones upon their heads.

"They asked life of thee and thou gavest it them."

After the Epistle the people respond,

"Alleluia!

"Do thou, Lord, guard and preserve them."

4. At this part in the Ceremony, also (and immediately after the Crowns were put upon their heads, where the Ceremony of crowning was employed), the *pallium sponsale*, or embroidered coverlet, has sometimes been thrown over the kneeling pair, in parts of the Christian Church. A striking parallel and partial explanation is found in the ancient custom of the Jews,[44] which is not altogether discarded by them, at the present day.[45] "We call the garment," it is said, "which they spread over the head of the bridegroom and bride with four staves, at the time of Espousals, 'Hhupha,' from the Scriptural expression, Isaiah iv., Upon all the glory there is 'Hhupha,' a de-

[44] See page 85. Art. 8 [45] See Appendix D.

fence or canopy of light;[43] and Ps. xix., As a bridegroom cometh out of his chamber, or from under his bridal canopy." So it is said in the book of Joel (ii. 16), Let the bridegroom go forth of his chamber [Hhedher] and the bride out of her *bower* [Hhupha]—her safe and glorious retreat.

It is also called by early Christian writers, somewhat queerly it should seem, the Marriage-hoop,[44] or the Yoking-cloak.[45] It is thus explained to be significant of the complete and infrangible binding of the two bodies and lives together in the Ceremony then proceeding.[46]

V. [*Shall cause the Man with his right hand to take the Woman by her right hand.*] The form in England before the Reformation added, as in the Roman form to-day,[47] "If she be a maiden let her hand be bare, if a widow, gloved."[48] The symbolic intent of which seems to be, first, a chastening of her thoughts, at that solemn moment of taking another husband, who has one now with God; and, second, a testimony to all, tnat *the*

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[43] Compare Bp. Lowth's translation and note.

[44] "Vitta nuptialis." [45] "Pallium jugale."

[46] "Quasi uno vinculo copulantur ne compagem conjugalis unitatis disrumpant."—Isidor. Hispalen. Off. Eccl. l. 2, c. 19.

[47] See Appendix B.

[48] "Quod si puella sit, discoopertam habeat manum: si vidua tectam." See the Manuals of Sarum, York, etc.; and the Golden Manual.

past is neither discredited nor forgotten; since she does not now pretend to bestow a bare hand —the emblem of singleness and unsophisticated maidenhood. The frequent custom of the present day, to join gloved hands in all cases, however it may have arisen in thoughtlessness or ignorance, or may contribute to a lazy convenience, is certainly to be discouraged and blamed, whether we have regard to the usage of all the older religious world, or to the profoundest principles of Christian propriety.

It is carefully to be observed that *this joining of hands first occurs at the taking of the final Marriage Vows.* The previous Stipulations of Espousal were entered into by the parties still standing apart, without any uniting of *bodies*,[*] because that, (though a league which could not be broken,) was as yet but a consenting of *minds*, all the results of which, however sure, lay as yet to be realized in the future, where every thing is contingent. For the right hand, as has been

[*] Tertullian says, in a passage notorious by frequent quotation, otherwise not worth repeating, that the reason why maidens were vailed immediately before this part of the Ceremony was, to conceal their blushes at the first touch of the man's hand, and at the closing kiss. "Ad desponsationem velantur quia et corpore et spiritu masculo mixtae sunt per oculum et dexteras, per quae primum resignarunt pudorem spiritus, per commune conscientiae pignus, quo totam condixerunt confusionem."—De Virginibus Velandis, c. 11.

already noted, is the grand instrument and symbol of *acquisition*."[80]

The act, therefore, of the Minister ("causing the Man to take the Woman"), is designed to signify, that as the agent of Almighty God, who made and owns all bodies and souls, and acting by His appointment, and in His name, he now approves and sanctions the acquisition of this Woman by this Man,[81] as a holy blessing and an inalienable possession.

The joining of right hands between the parties, carries a pledge of affectionate fidelity, and the solemnity of an oath. In all ages, and among all nations, men have grasped each other by the right hand to ratify a contract (especially a covenant of friendship), and lifted their right hand to confirm with an oath.

Said Jehu to Jehonadab, "If thy heart is right as my heart is with thy heart, give me thy hand." (2 Kings, x. 15). "Raguel called his daughter Sara, and took her by the hand, and gave her to be the wife of Tobias." (Tobit vii. 13.)

"Cyrus said to Gobryas, I will give you a husband for your daughter. And shall not I, said

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[80] Page 78.

[81] On the idea of acquisition, as applied to the husband by the Jews (who do not cause the woman to repeat the symbolic act), see Mishna Surenhusii, Pref. ad Lectorem Vol. iii. Art. de Sponsalibus.

Hystaspes, be the man? Have you substance enough, said Cyrus, to deserve the girl? Yes, much more. Where? Where you, my friend, sit. That is enough for me, said Gobryas; and, holding out his right hand, Give him to me, Cyrus, said he, I accept him. Then Cyrus, taking Hystaspes' right hand, presented it to Gobryas, and he received it. After this Cyrus made many noble presents to Hystaspes, that he might send them to the maid." (Xenophon, Cyropaedia, 8, 4, 24, et seq.)

Cicero calls the right hand "the sacred witness of our fidelity." In the Holy Scriptures, God is everywhere represented as bestowing His benefits with His right hand. The final angel, we are there told, shall "lift his right hand to heaven and swear that time shall be no longer." (Rev. x. 5.)[48]

VI. [*The Woman with her right hand taking the Man by his right hand.*] This is a distinctively Christian Ceremony, and natural as it may now seem to us, is one of the boldest and most fundamental strokes of innovation by Christian sentiment upon the customs of all the ancients. It is equally unknown to Jewish as to heathen rites. It indicates that the duties and rights which, as has just been explained, it shadows forth for the

[48] So in the Greek of the best MSS. Compare Tischendorf's New Testament l. c.

Man, are not of one side only, but are altogether reciprocal, and evenly balanced. It not only ratifies her equal vow, but also *declares her equal claims of possession in the man.* She, too, acquires a property in him. He becomes her OWN—a title which excludes all others from any share whatever in the same possession. This, too, is according to the express statement of Holy Scripture. "Let every man have his *own* wife, and let every woman have her *own* husband."[53]

VII. [*The Man shall give unto the Woman a Ring.*] This rite is very ancient,[54] and the custom very extended,[55] and has many aspects of appropriateness and beauty.[56] 1st. To speak in gen-

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[53] 1 Cor. vii. 2.

[54] It has been an immemorial and essential part of the Jewish Ceremony. See Appendix D.

[55] Compare Tertull. de idol. cap. xvi.

[56] See Bingham, xxii. iii., 5: Hooker, E. P. 5, 7, 3, 6.: Blunt, Anot. P. B. l. c.; Wheatly, x. v., iv., 1.

A good popular statement of several of these aspects is thus given by an unknown writer:

"1. As by turning a ring forever no end can be found, so the friendship cemented by marriage should be endless and perpetual; not even broken off finally by the interruption of death, but the marriage party separating merely during the night of the grave in sure and certain hope of meeting again on the following of a glorious resurrection, when all that was pure and lovely in the union shall be more so still, with the high additional perfection of continuing uninterrupted throughout the endless round of a blessed immortality.

eral, *its principal effect is that of a seal.* It is designed to confirm the life-long vows just assumed by the most irrevocable sanction known to human covenants. Always and everywhere, from

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"2. As the marriage-ring should be made of pure gold, which is the most pure or simple of all metals, so the marriage union, cemented by that impressive pledge given and received, should be pure in its origin, pure in its continuance, and so pure in all its motives as well to distinguish the contracting parties from all intimacies founded upon gross or carnal principles, and as nearly as possible resembling the love of Christ for His spouse the church, who so loved the church that He gave Himself for it.

"3. As gold, of which the marriage-ring should be made, is esteemed the most valuable of all metals, so the love and friendship implied in the marriage-ring should ever be considered as infinitely more valuable than any other affection of which human nature is capable.

"4. As gold is the most compact or least porous of metals, so the marriage love and friendship should be closely cemented by the blending into each other of all the kind and good affections of the parties leaving no possible aperture or opening for the introduction of any strange or forbidden affection. Each party should always be prepared to say of the other—

> "Thy loveliness my heart has possessed,
> And left no room for any other guest."

"5. As gold, by action of the most intense heat, even in a crucible, cannot lose any particle of its original weight and worth, but comes out of the crucible as heavy and as valuable as when it was put in, losing nothing in consequence of the fiery ordeal, excepting whatever of dross or alloy may have been incorporated with the pure metal; so the most severe afflictions and fiery persecutions, which may be the portion of the marriage parties during some of the changes and chances of this mortal life, should never be able to deteriorate or take from the mar-

the earliest times, the private seal for confirming the most important and solemn engagements, has been worn in a ring on the finger.[87] In cases of extraordinary importance, or the most invio-

riage union any part of its intrinsic worth or beauty, but the parties should rise from the furnace of affliction and dishonors of the grave without having lost anything except the grosser particles of earth and sin, which may have unhappily attached themselves to the mystic union which was intended to secure their felicity.

"6. The marriage-ring should be perfectly plain; that is, no chased, raised, or artificial work should appear on its surface—implying, that the marriage union should not be the result of any artifice on account of wealth, equipage, honor, or the undue influence of friends, but the plain result of an honorable and religious affection between the contracting parties and that God who first instituted the holy estate of matrimony.

"7. As gold is an incorruptible metal, that is, if thrown into the mire, or imbedded in the most impure soil, it will never become corrupt, corrode, or imbibe one speck of rust or impurity, so should the marriage love and friendship, however it may be sometimes obliged to descend from the elevation of affluence into the deepest valley of penury or distress, be doomed "to waste its sweetness on the desert air," be incarcerated within the gloomy confines of the prison cell, or associate with the poor, the mean, or the illiterate; still like its incorruptible emblem, should it continue as bright and beautiful as ever.

"8. As gold is the most ductile of all metals, so that an ounce can be beaten out to cover an acre of land, or gild a finely attenuated thread to embrace the circumference of the world's surface, so should the results of the marriage union fulfill the original command to increase and multiply and cover the earth with the precious sons of Zion, comparable to fine gold."

[87] "Every free Greek, if not of the lowest class, wore a ring

lable certitude, one would sometimes draw this ring and put it on the finger of one's friend.[88] Oftener some other ring would be drawn from the finger of the promiser and set on the finger of the promisee,[89] to be worn there in the sight

not only as an ornament, but as a signet to attest his signature, or make secure his property."—Becker's Charicles, Eng. ed., p. 196, note.

"The Romans wore one signet-ring, at least."—Ib. Gallus, p. 430. Excurs.

Herodotus says of the Babylonians, "Every man has a seal."—Clio, 195.

Seal-rings are abundant among the remains of the Ancient Egyptians, preserved in the British Museum and elsewhere. Compare also Layard, Discoveries at Nineveh and Babylon, pp. 156, 606, Eng. ed., and Wilkinson's Egyptians.

[88] Compare Esther iii. 10 and viii. 2, 8; also Gen. xli. 42.

[89] An illustration of this remark, in the highest circle of society, and one of the most affecting accounts on record, may be found in Mr. Hume's xlivth chapter, among the closing scenes in the life of Queen Elizabeth.

"The Earl of Essex, after his return from the fortunate expedition against Cadix, observing the increase of the queen's fond attachment towards him, took occasion to regret that the necessity of her service required him often to be absent from her person, and exposed him to all those ill offices which his enemies, more assiduous in their attendance, could employ against him. She was moved with this tender jealousy; and making him the present of a ring, desired him to keep the pledge of her affection, and assured him, that into whatever disgrace he should fall, whatever prejudices she might be induced to entertain against him, yet, if he sent her the ring, she would immediately upon the sight of it recall her former tenderness, would afford him a patient hearing, and would lend a favorable ear to his apology.

of both, a perpetual pledge and reminder of the inviolable agreement.

The striking coincidences also of shape, material, position,[40] etc., have often been expatiated upon, and not without reason, as favoring this intent. Being endless, it is the natural symbol of perpetuity. As such it actually appears in the hieroglyphics of the most ancient nations. Gold, the material which custom, for the most part, has always and everywhere prescribed, the most

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"Essex, notwithstanding all his misfortunes, reserved this precious gift to the last extremity; but after his trial and condemnation, he resolved to try the experiment, and he committed the ring to the Countess of Nottingham, whom he desired to deliver it to the queen. The countess was prevailed on by her husband, the mortal enemy of Essex, not to execute the commission; and Elizabeth, who still expected that her favorite would make this last appeal to her tenderness, and who ascribed the neglect of it to his invincible obstinacy, was, after much delay and many internal combats, pushed by resentment and policy to sign the warrant for his execution.

"The Countess of Nottingham, falling into sickness, and affected with the near approach of death, was seized with remorse for her conduct; and having obtained a visit from the queen, she craved her pardon, and revealed to her the fatal secret. The queen, astonished with this incident, burst into a furious passion; she shook the dying countess in her bed; and crying to her, "that God might pardon her, but she never could," she broke from her, and thenceforth resigned herself over to the deepest and most incurable melancholy."

[40] Compare below the explanation of the rubric concerning the fourth finger.

unchangeable of metals, as well as the most precious, enhances the significance of the symbol.

Finally the ring-giving in our ceremony is the only remaining memorial of the very ancient and well nigh universal practice to pay, at the Espousals, some part at least of the dowry, or purchase money which in all the early times was exacted for the wife.[87] In the earlier English ceremony, a purse containing gold and silver money, or articles of plate, or jewelry,[88] was by the rubric to be given with the ring.[89] The earnest-money or presents gave the transactions a peculiarly *legal* inviolability, while the ring represented the inviolable seal of *personal faith*.

VIII. [*The Minister taking the Ring shall deliver it unto the Man.*] The thought here is, that this golden seal, also, through His minister, is to receive the intervention and sanction of Almighty God, the Owner and Giver of all, who may not be trifled with, and "whatsoever He doeth it shall be for ever."

According to the "Usage" common in England before the Reformation (and still retained

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[87] "And Shechem said unto her father, Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife."—Gen. xxxiv. 12; Ex. xxii. 16, 17, et passim. [88] Compare Gen. xxiv, 53.

[89] "Deinde ponat vir aurum, argentum, et annulum super scrutum vel librum."—Manual of Sarum, l. c.

in the Roman form,)[64] the man was required to lay the Ring, together with the purse or valuable presents (if there were any such), on the book[65] of the priest, who, before returning it to the man, pronounced over it the following prayers, [66] called "Blessing the Ring:"

"O Creator and Preserver of men, who dost give spiritual grace, and bestow eternal salvation: do Thou, O Lord, send down thy blessing upon this Ring, so that she who shall wear it may be crowned with the power of a heavenly defence, and that it may conduce toward her eternal salvation, through Christ. (Amen.)

"O Lord, bless this Ring, which we bless in Thy holy name; so that she who shall wear it, under whatever circumstances, may abide in thy peace, and continue in thy favor, and live and increase and grow old in thy love, and be enlarged unto length of days, through the Lord. (Amen.)"[67]

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[64] See Golden Manual, Rite of Matrimony.

[65] Compare note 63, page 97.

[66] This Ceremony is allowed to be done previously, and is then omitted here. Golden Manual, l. c.

[67] Creator et Conservator humani generis dator gratiae spiritualis, largitor aeternae salutis; tu, Domine, mitte benedictionem tuam super hunc annulum, ut quae illum gestaverit sit armata virtute coelestis defensionis, et proficiat illi ad aeternam salutem. Per Christum.

Benedic, Domine, hunc annulum, quem nos in tuo sancto

Certain expressions in these prayers remind one of, not to say sound fearfully like, the superstitions of ancient and modern heathenism concerning rings.[88] How nearly they may really be connected in their roots with actual heathenism, we shall not now inquire. But it is instructive to observe, that the fatal error lies in substituting the objective for the subjective, the carnal for the spiritual, an *opus operatum* for an *operam datam*, an effect wrought into the soul for an effort proceeding out of the soul—that is to say, what the "blessed" ring is to do for the passive

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nomine benedicimus: ut quae cumque eum portaverit in tua pace consistat, et in tua voluntate permaneat, et in tuo amore vivat et crescat et senescat, et multiplicetur in longitudinem dierum. Per Dominum.

Compare these passages in the Roman Ceremony. Appen. B.

[88] "Much superstition appears to have been connected with rings in ancient as well as in more modern times; but this seems to have been the case in the East and in Greece more than at Rome. Some persons made it a lucrative trade to sell rings which were believed to possess magic powers, and to preserve those who wore them from external dangers. These rings were, for the most part, worn by the lower classes, and were sold for a trifling price. There are several celebrated rings, with magic powers, mentioned by the ancient writers, as that of Gyges, which he found in a grave; that of Charicleia, and the iron ring of Eucrates."—Smith's Dict., p. 840, b. Am. Ed.

Eucrates (in Lucian, Philops. 17), who had been plagued by ghosts, says that he is free by means of a ring made of iron [nails] from the crosses of the crucified.—See Becker's Charicles, Scene x., note 33.

wearer, instead of what the spiritually quickened wearer is to derive to her heart and character, by the reception and contemplation of the consecrated yet passive object.

This is also precisely the great heresy in respect to the Eucharist, from which the English Church recoiled in the Reformation of the 16th century. It is not what benefit the "blessed" bread can confer on us as passive recipients, but what benefits we, spiritually quickened, may derive to our souls through its active reception in contemplation and prayer.

No more illustrious exemplification of this great principle can be found than the conversion of these ring-blessing prayers, from the objective to the subjective form, in the beautiful corresponding prayer of the present English Rite, and which constitutes the principal prayer of the American Ceremony.**

IX. [*To put it upon the fourth finger of the Woman's left hand.*] It is said that, anciently, when this custom arose, it was generally believed (though later science has disproved it), that a peculiar vein connects this finger directly with the heart. The Sarum Manual, in use in England from A.D. 1085 till the Reformation, directs as follows: "Then let the bridegroom put the

** See the prayer in the Ceremony, commencing, "O Eternal God," etc.

Ring upon the thumb of the bride, saying, In the name of the Father; then on the second finger, saying, and of the Son; then on the third finger, saying, and of the Holy Spirit; then on the fourth finger, saying, Amen; and there let him leave the Ring. Because in this medicine finger is a certain vein which goes directly to the heart."[70]

The thought was to set the seal of tenderest union in the most visible and direct connection with the centre and head of life itself. Another reason, one rather of propriety than of sentiment, handed down by the old Ritualists (according to whom this finger is also called "the gold-finger"), is that this is "the lady finger;" that is, the leisure or idle finger, the feeblest and least labored; so that, while always kept prominent to the view, it would yet carry the Ring likeliest without injury and longest without wear—even as the tender sentiment which it seals should be borne—always obvious, and yet, as little as possible exposed to accidental lesions.

The Jews have retained, from an unknown antiquity, a custom, still often though not always

[70] "Tunc inserat sponsus annulum pollici sponsæ dicens: In nomine Patris: deinde secundo digito dicens: et Filii: deinde tertio digito dicens: et Spiritus Sancti: deinde quarto digito dicens: Amen: ibique dimittat annulum. Quia in medico est quædam vena procedens usque ad cor."

observed, of exchanging rings. When this takes place, the bride first presents a ring of silver; then the bridegroom returns one of gold. The difference of metal has been held to symbolize an acknowledgment of inequality in the parties to the bridal contract. Such a significance would, of course, exclude it from the Christian Rite, as bringing in a sentiment which Christianity does not sanction; in which respect, as has been noticed above,[71] the religion of Jesus has advanced, not only in spirituality, but in chivalry, beyond even the true religion of the ancient world.

But this significance is by no means necessary or certain. On the contrary, it is well known that in ancient times the rings, etc., of women were, commonly, if not most often, rather of silver,[72] amber,[73] etc., than of gold; that gold, which glitters keen and yellow like the sun, was regarded as peculiarly a masculine metal, while the soft lunar sheen of silver seemed best to accord with the gentler qualities of feminine loveliness.

So that, though modern ideas may be quite

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[71] See page 36, Art. 12.

[72] Land and Book. Vol. II. pp. 405, 406.

[73] "It would seem that the rings worn by Grecian women were not the same as those of the men, but were of amber, etc."—Becker, Charicles Sc. XI, note 6.

different, yet the bride-gift even of a silver ring, need involve no anti-Christian sentiment; and if it be of gold, (as it sometimes was among early Christians who retained the rite,)[74] it seems a ceremony which we have gained nothing in dropping.

AN EXTRA-RUBRICAL PROPRIETY.

X. Though the American Book contains no rubric concerning a change of posture, yet analogy, propriety and usage are thought to require, that the whole bridal party kneel, after the ceremony of the Ring, during the two succeeding prayers, and the rest then standing up, that the pair continue kneeling to the end of the ceremony.[75]

XI. [*Then shall the Minister join their right hands together.*] This is the last symbolic action, (employed by the Western church,) and crowns the whole. It is designed to carry the fundamental thought to its completion. The two are, now and thus in a figure, *made one by act of God*, through the agency of His minister. Eve has been brought to Adam by God Himself, and "they are no more twain but one flesh."[76] This most

[74] Compare Bingham, xxii, iii. 3.

[75] Compare the rubric of the English Ceremony, Appen. B., and a good note of Blunt ad loc.

[76] Gen. ii. 23; Matt. xix. 6.

appropriate and beautiful ceremony is peculiar to the English and American rites."[77]

THE CUP OF LOVE.

XII. The Eastern church retains another beautiful rite, the origin of which is lost in Jewish antiquity.[78] Just before the close of the ceremony, a cup of wine is brought, called "the loving cup," of which, after a solemn blessing by the priest,[79] the bridegroom and bride both partake.[80] The action symbolizes in part, like the white vail and crowns of flowers and gorgeous pallium or canopy,[81] festivity and gladness. But its more especial significance is, that they now enter upon the closest possible union of earthly fortunes. To partake of one's cup is an emblem which is universally understood and accepted in this sense. It is especially a favorite figure in the sacred Scriptures with this meaning.[82]

The cup which is of glass or earthenware, though sometimes of the most costly kind, is then, (as with the Jews,) immediately broken:

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[77] Compare page 72. [78] See page 33. Art. 3.

[79] See the Greek Ceremony, Appendix C.

[80] In the ancient Jewish rite two cups tied together with a scarlet cord were sometimes used. Two cups, one for each of the required draughts, are still considered essential.—p. 35. Art. 8.

[81] See pages 76 and 85.

[82] Matt. xx. 22, 23; 1 Cor. x. 16, 21; etc.

which is designed to indicate the frail and transitory nature of earthly blessings and joys; and to temper, it is said, the hilarity of the moment, according to the Scriptural precept, "to rejoice with trembling."[88]

KISSING THE BRIDE.

XIII. Kissing the bride, which under many varieties is customary enough with us, and on the part of the witnessing company is almost an instinctive and irrepressible act, at that most interesting moment, when words seem so tame and

[88] In the book of the Mishna called "Beracoth,"* *i.e.*, Benedictions, it is related as follows: "When Mar, son of Ravina, was performing the Marriage solemnities of his son, having perceived that the Rabbins were too merry, he caused [for the cup] a precious chalice to be brought, which cost four hundred zuzes, and broke it in their presence, [thus tempering their behavior by] a thing at which they were distressed. The Rabbi Ache, under similar circumstances, caused a chalice of snow-white glass to be brought, and broke it in their presence, and by it they were brought down from their excessive gaiety." Lorsque Mar, fils de Ravina, faisait les noces de son fils, ayant aperçu que les rabbins étaient trop gais, il fit apporter un calice précieux qui coutait 400 zuzes,† et le cassa en leur présence, chose dont ils se sont affligés. R. Ache, dans une pareille circonstance, fit apporter un calice de verre blanc, et le cassa en leur présence, et ils s'en affligèrent. [Tal. Bab. traduit en Français par l'Abbé Chiarini, Leipsic, 1831.]

* Fol. 31, a.

† "Zuza es le quart d'un Sicle que les Juifs de Pologne prennent pour un florin." Ib.

are apt to fail altogether, but which as a rubrical part of the ceremony has fallen out, (unaccountably it should seem,) from all the usages of the Western church, is one of the most ancient of forms, and was in extensive and imperative use,[84] during the early Christian centuries. So important a part was it reckoned in the ceremony of Espousal, that, by the Justinian Code, its use or failure decided the inheritance or non-inheritance of dowry, in the case of death before consummated Marriage.[85] It was imprinted by the bridegroom with careful formality on the lips of the bride, irrevocably to seal the marital covenant with all its promises and claims, by the public proffer and acceptance[86] of this profoundest symbol of love.

It is retained in the Eastern church, and partially by the Jewish customs; and is an appropriate and beautiful usage, not infrequent among ourselves, when, the ceremony done, the rubrics satisfied, the new bridegroom, before he turns his back upon the altar which has sealed to him by holy rites so rich a treasure, draws her to his bosom and with solemn joy, in the presence of

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[84] Bingham, Antiquities, xxii. iii. 6.

[85] Bingham, l. c.

[86] "The right hands and *the kiss through which they first unseal and pledge their modesty*."—Tertull., On the vailing of Virgins, Chap 11.

all these witnesses, imprints on her willing lips this inviolable seal of union.

XIV. Last of all, in the Greek church, where the ceremony of crowning is still observed, the priest removes the wreath of the bridegroom, and says:

"Be thou, O bridegroom, magnified as Abraham: be thou blessed as Isaac: be thou multiplied as Jacob: walking in peace and accomplishing in righteousness the commandments of God."

Removing the wreath of the bride,—

"Be thou, O bride, magnified as Sarah: be thou gladdened as Rebecca: be thou multiplied as Rachel: rejoicing in thine own husband: keeping the commandments of the law: for so hath God willed."[87]

The wreaths are then laid on the altar and preserved for eight days, when the parties are expected to return to the church and resume the crowns. Further prayers are then said for the prosperity of the newly married pair, and the wreaths are laid aside.[88]

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[87] "Μεγαλύνθητι, Νυμφίε, ὡς ὁ Ἀβραάμ, καὶ εὐλογήθητι ὡς ὁ Ἰσαάκ, καὶ πληθύνθητι ὡς ὁ Ἰακώβ, πορευόμενος ἐν εἰρήνῃ, καὶ ἐργαζόμενος ἐν δικαιοσύνῃ τὰς ἐντολὰς τοῦ Θεοῦ.

"Καὶ σὺ Νύμφη, μεγαλύνθητι ὡς ἡ Σάρρα, καὶ εὐφράνθητι ὡς ἡ Ῥεβέκκα, καὶ πληθύνθητι ὡς ἡ Ῥαχήλ, εὐφραινομένη τῷ ἰδίῳ ἀνδρί, φυλάττουσα τοὺς ὅρους τοῦ νόμου, ὅτι οὕτως εὐδόκησεν ὁ Θεός."—Euchologion, l. c.

[88] See the Ceremony of the Eastern church. Appen. C.

VII.

AUDIBLE STIPULATIONS AND VOWS.

WE now return from our passage through the warm and rosy region of the sentiments—a realm which of necessity is greatly open and vague—to survey the cooler and more sharply defined domain of duty and law.

THE HUSBAND'S STIPULATIONS OF ESPOUSAL.

[*The Minister shall say to the Man:*

M——, Wilt thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health, and, forsaking all others, keep thee only to her, so long as ye both shall live?

The Man shall answer,

I will.]

THE WIFE'S STIPULATIONS OF ESPOUSAL.

[*Then the Minister shall say unto the Woman:*

N——, Wilt thou have this Man to thy wedded husband, to live together after God's ordinance

in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honor and keep him, in sickness and in health, and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The Woman shall answer,
I will.]

The transacting of these mutual stipulations, is technically called the Espousals.[1] In ancient times, universally, as at the present day throughout *all the East*,[2] this Ceremony preceded by a considerable period, (commonly days or weeks, but sometimes months and years,)[3] the assumption of the final Vows, and consummation of the Marriage. Such is still the practice in Eastern *Christendom*;[4] and the Greek Liturgy contains a distinct service for each of the two occasions.[5] "There is evidence of separate espousals having been made in England as late as the time of Charles I."[6]

In the case cited, two years and three-quarters intervened between the public espousals in Church, and the completion of the Marriage Rite

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[1] Compare page 70. [2] Land and Book, Vol. I, p. 453.

[3] Bingham, Antiquities, xxii, iii. 1.

[4] Compare Interleaved Prayer Book, l. c.

[5] Namely, Ἀκολουθία ἐπὶ μνηστοῖς: ἤτοι τοῦ Ἀρραβῶνος καὶ τοῦ Στεφανώματος.

[6] Blunt, Annotated Prayer Book, l. c.

in the same Church.'[7] The intervening period, however, seems to have been limited in England to a much shorter time.[8] For the *very* old English oath of Espousals was in the following form: "You swear by God, and His holy saints herein, [the congregation standing in the Church as witnesses,] and by all the saints in Paradise, that you will take this Woman, whose name is N——, to wife, within forty days, if Holy Church permit;[9] and the same, (mutatis mutandis,) for the Woman. In our present form, which includes all under one general Ceremony, the distinction is still retained, by the separation of the Stipulations from the Vows and by the use of the future tense in the one, while the present is used in the other; though both are executed in immediate succession.

These stipulations of Espousal, which are in fact the core in every legal Marriage, the contract which binds before the civil law,[10] are very simple

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[7] That is from 10th of January, 1630, to 31st of October, 1633.

[8] Anciently, in the Church of the West, at least, if Marriage were not consummated within two years, it was regarded as a breach of contract, and, like desertion after Marriage, freed the other party, with damages, etc. See Bingham xxii., iii. 9.

[9] Blunt, l. c. See also page 123.

[10] "The Roman civil law declared, that 'sufficit nudus consensus ad constituenda sponsalia.' Chancellor Kent quotes another passage from the Digest, 'Nuptias, non concubitus, sed consensus facit,' and adds: 'This is the language equally of the com-

and very explicit; yet two or three of the terms may bear an additional observation.

Wedded, is an old Saxon word, meaning "covenanted." The term is inserted here more completely to determine and limit the names husband and wife. It is intended thoroughly to separate them from all other partial or possible senses, and to bind their meaning to the state of a real, acknowledged, lawful consort—a state which is placed, *by this executed covenant*, under all the protections of human law on the one hand, and made amenable to all its restrictions and penal enactments on the other.

The Stipulations are the same, and in the same words, by both parties, excepting that where the husband covenants to comfort the wife, she covenants in return to obey him and serve him.

"*Comfort*," as here used, according to the interpretation of the civil law, (which, as has been intimated above, must afford the fundamental and proper sense of this particular article in the Cere-

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mon and canon law, and of common reason. If this means that the covenant of the parties is the essence of marriage, and that the ceremonies of celebration are but its form, this is undoubtedly true.' "—Parsons on Contracts, Vol. I., p. 557.

"The condition of Marriage is entered into through, and only through, the door of contract."—Bishop, Commentary on the Law of Marriage and Divorce, Vol. I, p. 129.

Compare also Pomeroy, Introduction to Municipal Law, Art. 741.

mony,) signifies protection from imminent distress, whether of body or mind. It means the shielding of the wife from all sufferings, or danger, which may reasonably be avoided by the husband's forethought or labor; and the affording to her the solace of his society and good-will.[11]

The peculiar legal term for all this is "maintenance;" which is always and everywhere affixed to the office of husband as his inalienable duty. This is *the lowest limit* of the marital contract, to which, in every civil and commercial aspect he is bound; and failing in any part of which, he is regarded in the eye of the law as having broken his covenant with her; so that the door of redress and even of separation therefor is opened to the wife by legal enactments.[12] But beyond this lowest, outside limit of duty, lie shading upward in every successive gradation of necessity and importance the innumerable and ineffable offices of honor and tenderness, and the illimitable responsibilities of a custody so sacred.

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[11] Compare Pomeroy, Municipal Law, Articles 749, 750.

[12] "By the present English law, limited divorce (a mensa et thoro) may be granted to the wife on account of cruel treatment or wilful desertion for two years. By the law of the State of New York, which may be taken as a type of the more conservative American legislatures on the subject, limited divorce is granted on account of cruel treatment, or wilful desertion by the husband and refusal to provide for the wife."—Pomeroy, Arts. 745, 756.

SACRED RESPONSIBILITIES OF CUSTODY are peculiar to the husband. Protection of woman, as such, beyond her natural power to do for herself, which lies at the foundation of the legal bond of which we have just spoken, is also a native instinct. This principle, divinely implanted, flashes irresistible as lightning, in the heart of every true husband, and hurls him to any endeavor and any sacrifice, even that of life itself, to guard the wedded wife from death or danger or dishonor—to shield her by the interposition of his own person, and even life itself, whether the strait of peril come from fire or famine, from accident or assailing foe or a watery grave. This, which is at once the law of instinct, of affection, and of honor, is also the most complete fulfillment of the legal contract, and the supreme intent of the civil law.

Such responsibility does not attach to the conditions of wifehood. The physical support and protection of her husband, or that of his children, or in fact even her own, forms no article in her stipulations, nor under ordinary circumstances, is she bound thereto, whether by the laws of society[1] or of God, of instinct or of honor. She is

[1] "The husband owes protection to the wife. He determines the domicil, and is bound to furnish her with necessaries suitable to his means and station." "In many of the American States, the wife is clothed with absolute ownership over all her posses

not called upon, under ordinary circumstances, to wrap her husband in blankets and carry him through the flames to a place of safety, instead of being thus carried by him; though it were certain that this were the only way of saving the one, while the other must as certainly perish in accomplishing it. She is not called upon to throw herself between an assailing foe, whether beast or man, to receive the wound aimed at her husband, instead of using the opportunity, while her husband holds the enemy at bay to secure her escape. She is not called upon to relinquish to her husband the plank that will not sustain the two in the waves, instead of receiving it from him and riding on it to the shore, though her husband risk, and perhaps lose his life, in thus ensuring her safety.

Her different yet corresponding obligations are expressed in the Stipulations of Espousal by the terms, "*I will obey him and serve him*"—words which in some quarters have furnished occasion for much senseless and injurious quibbling. Yet the thought in some form has been in all ages and among all nations ever retained, as well in the

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sions as though she were a single woman; yet in all, the husband is still left under the common law obligation to support her, and she is still entitled to her dower in his lands."—Pomeroy, Arts. 757, 765.

laws of the State,[14] as in the forms of Religion. The words of the English Ceremony have been substantially the same from very early times. The Salisbury Manual[15] adds "Sicut sponsa debit sponsum," according to its own translation, "As a wyf owyth to do the housbande."

The Roman form[16] is merely, M——, wilt thou take N——, here present, for thy lawful wife [or husband] according to the Rite of our holy Mother the Church? The specifications of what the "Rite," peculiarly demands in the wife, namely, to be "as lovely to her husband as Rachel and as faithful as Sarah," etc.,[17] are brought out in the succeeding prayers.

This observation has more than the interest of curiosity, as illustrating the important fact before noticed,[18] that the Roman formulary was never completely introduced into England;[19] but that the English Church and Ritual having had an origin far earlier[20] than the Roman Ecclesiastical dominion there,[21] and having already become

[14] "The wife owes obedience to her husband."—Pomeroy, Municipal Law, Art. 765.

[15] Representing the leading usage in England from A. D. 1085.

[16] See Golden Manual, l. c.

[17] "Amabilis viro ut Rachel et fidelis ut Sarah," etc.

[18] Page 40.

[19] See Freeman, Princip. Div. Service. Vol. I. p. 41.

[20] Before A. D. 197. Gieseler, Vol. I. p. 118. Am. Ed.

[21] Beginning with Augustine, A. D. 597. "When he formed

fixed and familiar in the usages of the people,[22] even the well known efforts of Rome to produce there as everywhere, an unvarying uniformity to herself, were unsuccessful in supplanting these and many other forms of an earlier usage.

[*In sickness and in health.*] It may seem strange that this abjuration only should be added to the Stipulations of Espousal, being, too, merely a circumstance of bodily condition, while equally important, or even more important circumstances might be named, and are named, in the Marriage Vows. Two considerations can be offered in explanation. 1st. This specification covers almost the only great occasion of change which is likely to occur, or be newly discovered during the period of betrothal or courtship. At least no other cause has an equal probability of arising. 2d. As Marriage, with the majorities certainly, is chiefly based on considerations of bodily comfort and happiness, hence the propriety of selecting for

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a new church with Roman arrangements among the Anglo-Saxons, he required the British clergy (Culdees) to adopt the Roman ecclesiastical arrangement." Some of these differences were as to "the reckoning of Easter," "the clerical tonsure," "chrism at the baptism of infants," "the celibacy of the priests," and "a peculiar liturgy."—Giesler, Vol. I, p. 531.

[22] "When the Roman regulation had been generally adopted in these lands, the name (Culdees) continued to be applied principally to the clergy who in their corporations held fast by the old British modes."—Giesler, Ibid.

abjuration the circumstance of bodily change: and as, (on the view presented,) this would be the highest single test of constancy, it may be regarded, on the principle of the greater including the less, as also including all others—which is, probably, found true by far the most often in fact.

It declares that no disease or disfigurement, no infirmity, exhaustion or paralysis, no insanity or idiocy—that no bodily change whatever, shall introduce any exception or drawback to the perpetuity of the Stipulations. It is therefore a very complete and searching test of fidelity, and may often become one that will sorely try the souls of the parties in respect to the reality of their love and honor."

APPLICATION OF THIS RULE.

What has just been stated, is therefore the

" The principles of *law* may, as is well understood, differ from those of strict morality. "In a suit for breach of contract, bad health, if such as to incapacitate from marriage, or render it unsafe or improper, is a good defence. Entire deafness or blindness or other important physical incapacity, occurring after the promise might be a good defence at law. So would the disposal of her property without the consent of the defendant and in a manner injurious to his interests. A rape wholly without the fault of the woman would discharge the man from his obligation. In France it seems that the loss of a nose would be sufficient. At common law it would hardly be held that a misfortune, which merely affected the personal beauty, was a sufficient defence." Parsons on Contracts, Vol. 1. p. 550 and note.

Church's rule, the deliberate judgment and teaching of Christian men, the wise and good in all ages, concerning the bonds of a solemn "engagement of Marriage." It alters not the obligation in the least, that, with our manners, this preliminary is commonly concluded between the parties in more privacy than with the ancients, and awaits the ratification in church on the day of Marriage itself. After this agreement, whenever and however contracted, and those confidences, disclosures and intimacies, both of conversation and behavior,[24] which cannot but be allowed in the strictest circles of society, to persons standing in such sacred relations to each other, (to say nothing of hopes and plans whose foundations, deep perhaps as the fountains of life itself, are built on the assumed prospect,) union is no longer a question of taste, or convenience, or worldly advantage with either party.

By a breach here, not merely the life-long, perhaps the eternal well-being of the injured party is at stake, but a necessary and fundamental principle of human society,[25] on which rests the peace

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[24] "The joining of hands and the kiss," not once, as of old, but many times repeated. See page 106 and note 86.

[25] "So long as an engagement is yet unfulfilled, it differs in no respect from other civil contracts, and may like them be enforced or its breach atoned for at common law."—Bishop.

"Anciently, a verbal contract was made in the form of question

and happiness of unnumbered others, is undermined and jeoparded. Having opened their mouth to God and each other in this covenant, (the profoundest and holiest of earthly transactions,) come what may, crime excepted, neither can go back from its fulfillment without *ineffable guilt.*

When *e. g.* a soldier returns maimed to his home, an arm or a leg left on a distant battle-field, or with health so permanently enfeebled as to endanger or forbid the hope of a successful scramble for fortune with healthy men, and the woman who had promised to be his wife, now turns from him, and accepts the hand of a sound and more hopeful youth—as, during the late American war, occurred in more instances than one, between persons of accepted social position, within the personal knowledge of the writer; or when a youth who, during some of the stages of study preliminary to public life, has passed into the solemn relations of a nuptial engagement with one who, at the period when he is ready to step into the world and take a partner to his side, prostrated by uncertain or hope-

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and answer, and the use of particular words was necessary, such as spondes? spondeo: promittes? promitto; facies? faciam. But the later constitutions did away with the necessity of these sacramental words, and only required the understanding and consent of each party, expressed by any language."—Pomeroy.

less disease, contracted or developed during these years of her fond and faithful waiting, has become a burden and peril to his aspirations and prospects, allows her to see herself laid aside, and a wife rosy with health taken to the bosom that was hers—as, within the writer's personal knowledge, more than one candidate for the holy Ministry even, has done, he offends against this law of Christian morals with a guilt and turpitude which no words can adequately depict.[36]

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[36] WHEWELL ON FLIRTING.—"Without there being an absolute promise of Marriage, there are often manifest suggestions of such a common purpose, between man and woman, which lead to difficulties of the same kind. In all countries, and especially in countries in which men and women are left free, in a great measure, to choose for themselves their partners in married life, marriage is the great event of life; it is the point to which the thoughts and imaginations and hopes and designs of the young of both sexes constantly tend. This is still more particularly the case with women; inasmuch as their social position depends mainly upon that of the husband. Hence the manner and behavior of young men and young women, have a frequent reference, tacit or open, to the possibility of engagements of marriage between them. Conversation of almost any kind, may disclose features of character and disposition, by which one heart may be drawn to another; and indications of such inclination may be given, in all degrees, from the slightest to the most marked.

"Among such a variety of elements, it may often be doubtful how far such marks of preference, on the one side and on the other, may be equivalent to an offer of Marriage or to an engagement. Nor can any general rule be laid down; for much must depend upon the conventions of society. But we may say in general, that

MARRIAGE VOW OF THE HUSBAND.

[*The Minister shall cause the Man to say after him as followeth:*

I M. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.]

MARRIAGE VOW OF THE WIFE.

[*And the Woman shall likewise say after the Minister,*

I N. take thee M. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish and to obey, till

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Morality requires of us a most serious and reverent estimate of the marriage state; and of the union of heart and community of moral purpose by which the parties ought to be drawn together.

"Any behavior, therefore, which, while it appears to tend to such a purpose, is really frivolous and unmeaning, or prompted only by vanity, or love of amusement, is at variance with duty. Such behavior is a very unfit portion of a life which has our Moral Culture for its constant purpose, and which looks upon the prospect of marriage, and the tone of intercourse with women, as means to this end."—Elements of Morality, B. III, chap. xv, sec. 406.

death us do part, according to God's holy ordinance: and thereto I give thee my troth.]

These solemn and final Marriage Vows, sum up, ratify and appropriate, under terms slightly changed and with slight additions, the Stipulations of Espousals, which, anciently, as has been said, were undertaken days, weeks or even years before. The future tense of the former becomes the present in the latter. That which before was assented to and promised indefinitely, is now instantly and forever assumed with the asseveration of an oath. A few points also of change or addition upon the previous Stipulations are worthy of being noted.

[*To have and to hold.*] This is the so-called phrase of Habendum et Tenendum, which, as Wheatly observes, is the firmest and most solemn formula known to our language for delivering and assuming possession of one's claims.[37] By this solemn formula, the Man and Woman put themselves into the power and possession of each other. So that, henceforth, in the words of the Apostle, "the wife hath not power of her own body, but the husband, likewise the husband hath not power of his own body, but the wife."[38]

[37] Littleton on Tenures declares them to be so essential that no valid contract can be made without them. Coke on L. cited by Wheatly; compare, however, note 25.

[38] Cor. vii. 4.

[*From this day forward . . . till death us do part.*] These words constitute, in legal phrase, the Limitations of Tenure. It becomes of force at once, "from this day." It continues, not for a month or a year, not for any period which man can define by months and years, not during the pleasure of either party or of both parties, but during the pleasure of God, "forward till death us do part," while their now permanently united lives are by Him preserved unsevered.

"YF HOLY CHYRCHE IT WOL ORDEYNE."[31]

This is a somewhat famous clause which is found attached to the foregoing in the principal ancient English uses.[30] It is retained by the Roman church[30] but has been dropped from the English and American forms. Its origin is obscure, and its real significance appears to have been often misunderstood; namely, in referring it to the possibility of divorce on Christian grounds, and thus in the body of the vow itself, under the churchly phraseology of those early times, make the one mentally entertained reservation of actual infidelity and crime (established to the satisfaction of the church, or else proved by

[30] See all the old Manuals. [30] See note 2, p. 182.

[31] E. g. Wheatly, l. c. "That is, I suppose, if there be no Ecclesiastical law to the contrary."

the holy principles which the church represents),[32] as understood and foreseen to be competent to relieve the innocent[33] party of this vow, and to dissolve this union, even before "dethe us departhe." This solemn Vow admits no mental reservations. The Civil Law may find occasion to intervene. Even then that holds no jurisdiction over Conscience; and has no delegated power to unbind the spiritual force of that Vow.[34]

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[32] The Canon Law. [33] See Introduction, page 3.

[34] The Law distinguishes three classes of legitimate Matrimonial separations.

"Some marriages are absolutely void from the beginning; they never bore the character of a lawful wedlock, and whenever called in question in any collateral proceeding respecting the dispositions of property or the rights of persons, are treated as a nullity. Others are voidable from some cause existing at their inception. They are as truly marked by an inherent defect as those of the former class, but must be declared to be null by a competent court, in a suit directly instituted for the purpose by the injured party.

"As a general rule those marriages affected by civil disability, such as the existence of a husband or wife of one of the parties, are void, while those affected by canonical disability, such as affinity or consanguinity within the prohibited degrees, are only voidable. To this rule, however, there are some important exceptions, for marriages contracted by force or fraud, and those in which one of the parties is under the marriageable age, are simply voidable. The person aggrieved by the fraud or force, or the one under age, may still ratify the contract, and this consent would seem to relate back to the inception of the relation and render it valid.

"In the case of both void and voidable marriages, the connection

Several reasons may have contributed to its disuse by the Reformed Church. Foremost of these was the sound of high Ecclesiastical assumption which it seemed to carry; and which is so opposite to the whole spirit and temper of modern society. 2d. It is unnecessary, really

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is dissolved because it was never lawfully entered into; there never was free consent between persons legally capable of matrimony.

"Divorce, on the other hand, is the dissolution of a marriage fairly and lawfully contracted, for some cause arising subsequent to its inception."—Pomeroy, Municip. Law, Art. 743, 744.

"What the specific causes are which should be made by law sufficient for dissolving the marriage may be a question to some extent of difficulty. Clearly, adultery; desertion, which practically breaks up the relation, and is by many considered to be a greater offence against the marriage than even adultery; extreme cruelty, which renders co-habitation physically unsafe; perpetual, perhaps temporary imprisonment for crime; drunkenness, when it is confirmed, habitual and beastly; are completely destructive of the ends of Marriage, therefore they should severally be made cause for its legal dissolution.

"Beyond this line we come to ground uncertain and shadowy. There are smothered hatred, love turned to the reverse, jealousies which no reason can allay, an indefinable jarring of natures coming into collision, and other purely mental causes which render the marriage burdensome, and destroy its higher and holier purposes. But these things are of a subtle nature, and human tribunals cannot deal with them well; while the judgment of the present age has been wisely pronounced against allowing parties to divorce themselves at pleasure, since the public and the children have interests in every marriage, as well as the parties, and since this restraint is necessary to protect the weaker party."—Bishop, Law of Marriage and Divorce, Art. 40. [286].

adding nothing to the substance or force of the Marriage Vow, except in the oblique way which has been indicated above. Finally the best taste and a delicate sense of the proprieties which should rule on such an occasion of rejoicing and uncertainty, of hope and solicitude, appear to forbid the needless and painful allusion.

This omission, however, was designed to be more fully compensated in the English Office, by the recommendation of a special discourse to be preached at the time, appropriate to the occasion, which during the times of the Reformation and immediately after was often done, some beautiful relics of this custom being still extant;[35] and also, (in a way which could not like the other fall into disuse,) by appointing "if there be no sermon declaring the duties, etc.," an appropriate address to "all that are married or intend to take the holy estate of Matrimony upon them, comprising Matrimonial Scriptures, etc., to be read at the conclusion of the Ceremony."[36]

This compensatory article — this last loving embrace, as it were, of the Church upon her children sailing forth upon the uncertain sea of

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[35] Particularly two of Bp. Jeremy Taylor on "The Marriage Ring," and three of the singular but remarkable Dr. Donne. See Alford's Ed. of his works, vol. 4. Sermons 81, 82, 83.

[36] See the Text of the English Ceremony, Appen. A.

Matrimony, the American Ceremony has omitted. The principal reason of this omission was the burdensome length, as was supposed, of the English Office.[87] Ours, therefore, is open to no such objection; and the American clergyman may well employ in its administration the fullest compensatory power of a slow and thoughtful utterance. "Lest," in the words of Hooker, "over quick dispatch of a duty so important, should give the world occasion to deem that the thing itself is but little accounted of, wherein but little time is bestowed. Length thereof is a thing which the gravity and weight of such actions doth require."[88]

[*For better for worse, for richer for poorer, in sickness and in health.*] These three abjurations are designed to cover the whole field of possible pretexts for annulling the Matrimonial bond. All changes and all newly discovered[89] conditions

[87] Compare Bp. Brownell, Notes on the Prayer Book, Introduction to the Office of Matrimony. [88] Eccl. Pol. 5, 39, 2.

[89] "A Marriage contracted by gross fraud may be annulled at the suit of the injured party, as any other contract may be set aside for the same reason. But the fraud must be complete; mere deception as to one's rank or station in life, or wealth, or character would be an insufficient cause for the deceived party to escape the bonds of matrimony. Public policy requires that these engagements should be neither lightly formed nor lightly broken, and the law refuses its aid to any who have blindly and credulously allowed themselves to be drawn into an unfortunate connection."—Pomeroy, Elements of Municip. Law, art. 741.

of body, mind, or estate, are intended, in these three comprehensive phrases, to be expressly noted as not in the least invalidating the sacred irrevocable Covenant.

Bodily alterations were specified in the Stipulations of Espousal. This is now reiterated with two important additions. 1st. That no new discoveries of temper, or conduct,[40] ("for better for worse,") no imagined incompatibilities of disposition, which experience has shown are so likely to be pleaded; and 2d, what to high-toned sentiments may seem a little thing, but which in the view of many men and women is a very great thing, that no loss of property or of reputation, no inability to secure *the expected quality* of maintenance, or to maintain the expected grade in social standing, is to weaken in the least degree the perpetual force[41] of this holy bond.

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[40] Here is the *crux*, but it *is* here.

[41] "The precepts of the New Testament which speak of cases in which Marriage may be annulled, have reference to the law of the Old Testament. The Jew was commanded or permitted, because of the hardness of their hearts, to put away his wife if she found no favor in his eyes: the Christian was enjoined to aim at making the Marriage union as complete as it was in the beginning at its first institution. See p. 151, note 1.

"Some have urged that a settled unfitness in the minds of two persons, may be a greater obstacle to the ends of Marriage, than the condemnation, mistrust, and grief occasioned by a bodily sin. But to this latter argument, it may be replied, that bodily sin may properly be made the ground of a judicial proceeding, be-

[*To love, cherish, and to obey*]. In the Salisbury Manual, that of Hereford, and some others[45] dating as established uses from the 11th Century, the corresponding phrase is "to be bonour and buxum in bedde and at borde."[46] Bonour, some times varied to bonere and bonaire, is a Norman equivalent to the modern débonnaire, "complaisant." Buxum, which stands alone in some of the oldest uses, is Saxon, equivalent to bough-some,[47] "yielding." In the contemporary Latin, it was translated by "*obedire*;" and this again into modern English by "to obey." Such is the parent-

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cause it is a thing capable of proof, and for the most part operating inevitably upon all persons' minds in the same manner, in virtue of the universal affections and habits of mankind: but that the permanent unfitness of two minds to the conjugal union is not capable of proof, since the effects of transient passion, caprice, or design, are not distinguishable from permanent unfitness of mind; and further, that it does not appear that, in any case, such unfitness may not be overcome, by cultivating those affections which religion and morality enjoin us to cultivate; kindness, gentleness, meekness, patience, cheerfulness.

"It may also be remarked, that the cultivation of such affections, in such a case, will be prosecuted more resolutely and successfully, if the parties believe that the marriage cannot be dissolved, merely because this task of self-cultivation is imperfectly executed; and if they further believe that such an ordinance respecting marriage is sanctioned by the Divine command."—Whewell, E. M. Bk. iv., art. 634.

[45] See Procter and Blunt, l. c.

[46] Compare Wheatly and all the Commentators.

[47] Richardson's Dictionary.

age of our formula, in this particular more closely[46] Scriptural than any other extant form; and such for substance every English bride, for a thousand years at the least, and doubtless much longer, has vowed at the altar to be, both in the tendernesses of love and in the sterner affairs of outside life.

[*And thereto I plight thee my troth.*] Troth, found also trouth or trouthe in very old English, and in Saxon treothe, is an obsolete orthography for truth.[47] It is now hardly extant elsewhere, save, in the phrases, "in troth," "by my troth," of Shakespeare and still older writers. The sense is a superlative pledge of fidelity, the staking of one's character for truth and trustworthiness on the fulfillment of the uttered Vow. It is exactly translated in the contemporary Latin by "tibi fidem præsto," and "tibi fidem do." The latter, "I give thee," instead of "I plight [pledge] thee," is used by the English and American formularies (though not by the Roman),[48] in the repetition of the Vow by the Woman, on the principle[49]

[46] Eph. v. 22. 24: Coloss. iii. 18: 1. Pet. iii. 1. 6.

[47] See the dictionaries, Webster, Worcester, etc. Blunt l. c. makes the word mean trust; but without sufficient authority we think.

[48] See Golden Manual.

[49] "The Compilers of our Liturgy *being anxious to reach the understandings of all classes*, at a time when our language was in a less settled state than at present, availed themselves of this cir-

which is everywhere adopted in these books, (and in fact lies at the foundation of the Protestant idea),[48] to insert a nearly synonymous word, where possible, to explain the meaning of a more obscure one, or to fix the meaning of a more doubtful one, which for reasons of venerable usage or otherwise has notwithstanding been retained.

[*With all my worldly goods I thee endow.*] The English Rite precedes this by '*With my body I thee worship*' — a declaration of passionate love,[49] omitted for delicacy's sake.

This vow of endowment, *with all worldly goods*, completes the earthly union into "one flesh" with one name, one united earthly life, so long as earthly goods are available. Even in the dreadful case of a necessity for separation from bed and board, this union is not annulled; but is the ground of alimony.

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cumstance [its composite character] in employing many synonymous or nearly synonymous expressions. . . . . Take, as an instance, the exhortation: "acknowledge" and "confess;" — "dissemble" and "cloke;" — "humble" and "lowly;" — "assemble" and "meet together" — Archbp. Whateley, Elements of Rhetoric, Part iii. chap. 1, Sec. 2.

[48] Compare the XXIVth of the "Articles of Religion." "It is a thing plainly repugnant to the Word of God and the custom of the Primitive Church, to have publick Prayer in the church or to minister the Sacrament in a tongue not understanded of the people."

[49] Compare Canticles, Chapter vii.

VIII.

THE OFFICIAL UNITING AND BLESSING.

[*Then the Minister shall say,*

THOSE whom God hath joined together let no man put asunder.]

This branch of the Ceremony and the introduction, *as the spiritually effective part of the whole*, of these exquisitely appropriate words of our Lord Himself—features which are peculiar to the English and American Rites—we owe indirectly, as has been explained,[1] to the studies of the great Luther. They seem, indeed, to have been used by the early Christians, and to be a part of the often mentioned "certa solemnia verba," though as to what precisely these words were, (the Marriage Rite being long among their unpublished mysteries),[2] no testimonies, so far as known are

[1] Page 72.

[2] "No Liturgies were committed to writing before the end of the 2d or even of the 3d century."—Procter, p. 305.

"In the persecutions under Diocletian and his associates, though a strict inquiry was made after the books of Scripture and other things belonging to the church, which were often delivered

now extant.[8] The words under consideration constitute in a peculiar sense the "certa solemnia verba" of our Rite. The twain having been previously prepared, as to each other, are by this act cemented together forever.

By way of an outside view, we have just spoken of this union as thus *cemented.* A strict regard, however, to the profounder nature of it, would reject this term as savoring too much of a mechanical bond. For this union is, if we may so speak, of the nature, not of a mechanical joining, but of a chemical uniting. It is not one which holds two distinct entireties together by any kind of cement; but that which, by the eternal laws of God, like those in which the chemical affinities act, dissolves two existences into one. The eternally established proportions and conditions of the two being given, they coalesce into one new being—new and single in its status in the universe, new and single in the pur-

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up by the *traditores* to be burnt, we never read of any Ritual books . . . . delivered up among them."—Bingham, Antiquities, xiii. v. 3.

This explains also in part the long time (two or three years) during which Catechumens were commonly kept back from full communion, namely until they could repeat from memory not only the creed, etc., but the Liturgies and forms of Divine service.

[8] The same holds of the ancient Egyptians, not a fragment of whose Marriage Rite is now known—an evidence that the Ceremony among them was religious and a "mystery."

poses for which it exists. For neither of the units of which this new existence is comprised, remain the same they were before that union, but are both changed by the processes of union, not only in their powers and relations to one another, but to all the world beside. Nor can any mechanical agency produce a true separation. Nothing can do that, but an agency which dissolves all earthly unions, in this case death itself, working by the same Divine laws, and causing a "precipitation" of one or the other party. Otherwise, the will of man cannot do it, and should not attempt it. "What God has joined together, let not man put asunder."[4]

It is very noteworthy, as part of the Ceremony of Protestant Christendom, that no other words

[4] "The characteristics of the Marriage relation are, that it draws the parties from all the rest of society, and unites them into one family, forming new relationships of affinity; that it mingles their blood, and thus inaugurates a new stock of descent with all its complicated effects upon inheritances of property and relationships by consanguinity; that by the common law it effects a legal unity of the husband and wife, merging her legal existence for the time being almost entirely in his, and erecting him as the head of the family, bound for its support, and in a great measure responsible for its acts; and that it cannot, like mere civil contracts, be dissolved by the mutual consent of the parties, but must, in general, last until the death of one of them. Marriage thus changes the legal relations of the parties to each other and to all the rest of mankind. It is the corner stone of the family, around which are grouped the children with their

could indicate more distinctly the Religious relations of Marriage, and the authority of the Church in the union—whatever human laws or customs may allow or forbid—"What God hath joined." The statement of the formula is absolute—unconditional upon any dogmas or statutes of men. It expresses the universal conviction and teaching of the Church, that this union is an act of God, on the Divine side, and of Religion on the human side, to be executed by the Church through her Ministers, as the agents of the Highest; and, appealing, (as she gives solemn notice in the opening publication,) to the final assize above, whatever human courts, whose jurisdiction reaches not to the internal and spiritual meaning of these sacred mysteries,* may decree or fail to

peculiar relations, in which are centred the ties of blood, and by which are determined many of the dispositions of property. It gives the husband and wife rights and duties toward each other's persons and property; it gives them, as parents, rights and duties toward the persons and property of their children; and to the children rights and duties toward the persons and property of the parents."—Pomeroy, Elements of Municipal Law, Art. 742.

* We use the word here in a purely Scriptural signification, (regardless of any sacramental or ecclesiastical sense which it may have acquired in some quarters); as by our Lord in Mark iv. 11, and often, "Unto you [my followers, my Church] *it is given to know the mystery* of the kingdom of God; but unto them that are without, all these things are done in parables;" and by the Apostle, speaking of this very thing, in Eph. v. 32, "They two shall be one flesh. This is a great *mystery*."

decree, that this is one of those things concerning which she has received a spiritual jurisdiction, and that what she thus binds will be found bound on high, and what she thus looses, will be found also loosed there.[6] This, too, is the foundation and significance of her pronouncing

THE FINAL BENEDICTION.

[*The Minister shall add this Blessing:* God the Father, God the Son, God the Holy Ghost,[7] bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*]

The Christian Church recognizes and perpetuates the commission entrusted to the ancient church, through her Divinely appointed Ministers, to be the channel for delivering a special and peculiar blessing from Almighty God upon those who worthily receive and employ His ordained institutions of religion and grace.

"And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

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[6] Matt. xviii. 18.

[7] Concerning the triune form see page 62 and following.

"The Lord bless thee and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace.

"And they shall put my name upon the children of Israel, and I will bless them."[8]

"And Aaron was separated that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto Him and to bless in his name for ever."[9]

Taking up the custom from Jesus Himself and His apostles, the Church, always and everywhere, at the conclusion of every particular service, whether stated or occasional, has solemnly proclaimed the love of the Everlasting Father, the grace of the Incarnate Son, the light and comfort and hallowing communion of the Holy, Eternal Spirit—a proclamation to be devoutly regarded, as pregnant with ineffable blessings, individual and personal, for the body and the soul, for time and eternity, to every one who, with a meek and believing heart, is willing to receive them.

Why these Divine benedictions have ever received less than a universal fulfillment—why their constant reiteration, by God's ancient priests to the Jewish people, did not avail to protect them from great and constant personal

[8] Num. vi. 22–27. [9] 1 Chron. xxiii. 13.

and national evils, our Lord has explained in that famous sigh of injured love: "Oh, Jerusalem, Jerusalem, how oft [as I watched your sinning and sorrowing generations, from my eternal home in the bosom of the Father] would I have gathered your children together, as a hen doth gather her brood under her wings, *and ye would not*"![10]

Why the sorrowing, wretched millions, under the perpetual sound of all the benedictions of the Christian Church, fail to verify the full significance of the benedictions for the body and the soul, He has also explained in the commission to His first ministers—"Say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again."[11]

It is not, therefore, that the Divinely appointed benedictions of the Church are nugatory. It is not that the solemn amen of the kneeling congregation is a vain thing in the ear of the Highest. It is, as our Lord has declared, that *human perversity may defeat* the faithful appointments of Infinite benevolence.

But the picture has a brighter side. These benedictions are not always defeated. It is delightful to look over the prosperous, peaceful, happy families of Christendom and see how truly

[10] Luke xiii. 34. [11] Luke x. 5, 6.

the benedictions of the Church have been "justified in the children of benediction"—how universally, even amidst "the troublesome waves of this uncertain world," the peaceful salutations of the ministers of the Prince of Peace, in every house where "the sons of peace" were found, have "rested" and abode there, like a holy, heavenly talisman, controlling the ministrations of we know not what unseen cohorts of angels, but crowning with innumerable and obvious blessings "the families that fear His name."

When, then, distinguishing mercies are obviously descending evermore on the people of God, as steadily as the benedictions which He has appointed in His Church are ascending to the throne of love; when multitudinous mercies, especially of protection and peace, as a rule, attend the households that wait on his ordinances; when we weigh what pains, what sorrow and anguish, worse than death itself, (for particulars let the daily newspapers testify)—with exceptions, if any inexplicable ones can be found, barely enough, on every principle of human calculation, to prove the rule—*have passed over them;* when we see them thus, as in multitudes of instances on every side of us we do see them, traveling along their earthly journey for years and generations under the distinguishing smile of Infinite love, who that is not a mad infidel—we say not

in respect to God's holy Church in the world, but we say, even in respect to the Divinely instituted efficiency of prayer itself — the sheet-anchor of every hope of man—can harbor for a moment the sentiment, that those solemn benedictions are an empty form; or in practical doing, dare risk his own or a dear one's connubial happiness or misery, on the earthly basis of "a mere civil contract," and in contempt of the proffered benediction of the Eternal Father, through the ministry of His Church?

"Taking into consideration the declarations of Christ and His apostles concerning the sacredness of the institution of Marriage, it appears conformable to the duty of Christians to connect with the contract a religious sanction and prayers for the Divine blessing. Where the man and woman belong to a church which has made matrimony a religious ordinance, there can be no doubt of the duty of celebrating the union in the Ecclesiastical form. To do otherwise would be, in significance, to deny the sacredness of Marriage, and to reject the prospect of the Divine aid and blessing in the married condition.

"Where the two parties do not belong to the same church, there is a difficulty in determining [on the principles of duty] what religious form of solemnization of the union ought to be

adopted. To employ the forms belonging to both churches appears to be a course free from any valid objection; for it cannot be supposed that one of the parties shuns, as impious, the religious service to which the other assents. If the incongruity of sentiment on religious subjects go as far as this, the marriage cannot take place between religious persons."[12]

[12] Whewell, Elements of Morality, Bk. iv. art 794.

IX.

THE THEORY OF MARRIAGE.

SOLILOQUY.

WHAT a dear creature she seems to be! If I dared I would ask her to be mine. But, after all, is not Marriage a lottery with more blanks than prizes? Is it not the fountain of the bitterest miseries in all the world? What records of scandal and divorce, of dreadful shame and grief! Is it not certain, too, that many, many more homes than ever come into courts of law, or in any way yield themselves to the public gaze, are no homes, but prisons of daily torture to all concerned? Is not the risk too great to hazard one's present tolerable condition, with so slender an assurance of increasing one's happiness, over such a yawning abyss of unspeakable misery?

Then again, how can I *promise so much?* How can a man of truth and honor make toward any girl such a *life-long* vow? Who knows what changes may come over her, and over my feelings toward her? Are not like and dislike, love

and aversion involuntary? What if my rose-colored fancies should flee, and my love cool, and dislike and aversion should come over me instead?

Or finally, what if, with good intentions on both sides, we should discover, when too late, *an incompatibility of dispositions?* What if I am not suited to her, or to the married state, or to be the husband of any woman? What if she, however excellent in some things, is not the woman for me? What if she is not what I imagine? What if I am loving a phantom of my own fancy?

Yet I am wretched alone. It is delight to be with her—it is distress to be separated from her. I am sure I love her. Oh dear! what shall I do?

The wise and gentle reader, especially if he has never experienced such sentiments, may be pardoned if he read with some incredulity, that they are, nevertheless, by no means rare. The writer of these pages, in his official relations, has many and many a time been consulted on these questions, and other similar ones, infinitely varied, yet chiefly involved in these. When they are thus uttered by one, it is certain they are pondered in silent uneasiness in the hearts of a hundred more. What he has often replied in confidence and secrecy, he is about here to write, glad if it could reach to every thus troubled manly heart.

ANSWER FIRST.

Dear young man, "Fear not to take unto thee" thy beloved. These agitations are morbid. These alarms, though not unnatural, and perhaps not quite groundless, are unnecessary. The girl you love, (unless she be an unworthy exception, which we do not believe, because she would not then have been likely thus to gain your esteem, but which at all events you can certainly discover if you choose,) really wishes to be a good wife, and if she marries you, will do more than her share in building an Eden for you both. Bad and wretched as the world in many respects is, it holds to-day a hundred million married pairs, the majority of whom are measurably happy—happier, all things considered, than they would be unmarried—and a countless number in the aggregate are immeasurably happy in that relation.

Be as sure as you can that the girl you love *suits you;* that she not only has for your eye a pleasing face and an attractive form, but is a person of tastes that are congenial, or that will readily become congenial with yours; that she is calculated at least not to be made unhappy by your idiosyncrasies, position, or pursuits; one who will be able and willing to move hand in hand with you in your prospective sphere in

life. Then, if she returns your love, trust God, and trust her, and fearlessly take her to your bosom.

ANSWER SECOND.

As to your love for her being precarious, and *sometime involuntarily forsaking you:* if you behave even moderately like a man, *it never will.* You may depend on this as certain. You do not yet know all the loveliness which that dear girl will bring—and bring more and more every day and year to ravish and bind your heart.

Admit that, as you pass out of the roseate mists of courtship into the clear and searching daylight of ordinary life together, imperfections, if you please, of body, mind, and temper, will be likely to reveal themselves in your partner of which you had not before been conscious. Admit that time will certainly steal gradually more and more away the lily and rose and the dewy freshness from her skin, and the voluptuous plumpness from her rounded limbs, which now ravish your heart. Yet you may depend upon it, that all these bugbears will seem far less to you in the actual realization, than they now do in the tormenting anticipation. All honest and true men have found it so.

The daily tendernesses of the loving wife; the unending stream of satisfaction in your perpetual

intercourse; the growing treasures, in delicious memories of a united life, which you are laying up together; the vision, like an ever-growing picture on the tablets of your fancy, of all that dear form has done and borne for you; and the inexpressible expressions of love and pity, of hope and anxiety, of admiration and joy, which you have seen that dear face wearing in your behalf, as various "times have passed over you," until, as you gaze on this reflection of her soul, you can seem to read a record of the chequered fortunes of yourself and yours indelibly written there;—all this without suggesting what *fortunate* discoveries as well, you may make of precious qualities, especially of the mind and heart, which could not be known to you till disclosed in the intimacies of conjugal intercourse; nor to speak here of obvious and real *growth* in knowledge and in moral worth; and, most of all, if she be a Christian, the softening of her tempers, and the refinement of all her goodness, deliciously compelling you to respect and admire and love her more and more as the years go by;—this, and much more like this, after a score of years have fled, and carried with them what you please of the attractiveness of her youth in other men's eyes, will render her society far more delightful to you, and her face and form far dearer in your eyes, than they were on that glorious day when,

in all the splendor of her youthful charms, she first yielded to your impassioned embrace.

ANSWER THIRD.

As to those imagined *incompatibilities of disposition:* dismiss the possibility of them from your thoughts. For, while, beyond question, this is the most common pretext for Matrimonial alienations it is as certainly the most unnecessary and unreal. Doubtless, a perfect adjustment of dispositions met in holy wedlock, is the most beautiful of social sights, and the most blissful experience, to those who partake of it, of all possible allotments beneath the stars. But doubtless, also, in this unsatisfactory and imperfect world, it is one of the rarest. Are we then to think that the majority of married pairs must be and are intolerably harnessed in this relation? Does that solemn vow which they took at the holy altar, and which, without guilt and infamy, they cannot renounce, bind their united lives into a union of misery? We confidently answer no, assuredly no. On the contrary, in the majority of wedded lives, this union is, (as with the smallest exceptions in all it might be), substantially and on the whole, an ineffable happiness and blessing; and this notwithstanding the often thoughtless and far from perfect manner in which

the intimacies were begun and in which the matrimonial life itself has been conducted.

We have said that with the smallest exceptions all married lives might be so. Let us explain. Excepting such alone as are under the absolute dominion of brutal or bitter passions, if the married will allow reason to regulate their judgment, and will honestly endeavor to cultivate the tender charities of our nature in their treatment of each other; if they will each remember how very imperfect, (not to say wayward and provoking,) their own conduct and sentiments have often been toward their partner; if they will consider how every dark, cold hour which is allowed to embitter their lives, is both an unnecessary and irretrievable loss—such as those whose happiness is irrevocably merged in each other, and who have but one life in which to realize it, and that fast slipping away, cannot afford to squander in making each other miserable; if, therefore, they will mutually endeavor to be happy in one another—particularly, if they will attempt that commonly most difficult of attainments, to be resolutely silent whenever the tongue is ready to utter hasty, reproachful words; if they will abjure all expatiating on one another's faults; if they will learn to forget neglects and affronts, great and small, real and imaginary, which with natures so frail, and in intercourse so

familiar, must be expected to arise, or to seem to arise:—if these habits and such as these, in a moderate degree only, will be lovingly, honestly, resolutely undertaken in married life, the imagined "incompatibility of dispositions" will immediately begin and perpetually continue marvellously to dwindle to the view; a thousand little self-adjustments on either side will anticipate and remove a thousand possible jars; a little prudent forethought and willing exertion in "oiling the wheels," as it were, of daily action, discreetly applying the soothing drop, just at the point of hardest friction, will do wonders in bringing the machinery of life into smooth and happy motion.

Super-sentimentalists may disbelieve and discard such artificial and degrading efforts to be happy in each other; the inexperienced may sneer; but nevertheless, it is a stubborn and precious fact, that tens of thousands of married pairs, in every age and every part of the world, by a thoughtful self-adjustment to their partners, have enjoyed, not an accidental, nor irresistibly fated, but a designed and labored for, yet true and deep felicity in each other—who all could easily, or rather would certainly, by an ungoverned, heedless, selfish life, have made themselves and their partners ceaselessly wretched.

Excepting, we repeat, a comparatively few ex-

traordinary cases, which go to prove the rule, this charge of "incompatibility of dispositions, in either party, is evidence of and but another name for a reckless conjugal behavior. For a course of self-controlled, thoughtful, loving conduct, like that just indicated, proceeding in any good degree *from either party*, would not fail to operate on the other with a meliorating power which no words can describe. Such a life-work, surely, were worthy the ambition of any conjugal partner; and surely its rewards in the estimation of all right-minded men and women, were richer and sweeter by far, than every solace which could be derived from all other quarters combined.

ANOTHER VIEW.

But, cries one with bitter tears, can conjugal love once withered be again revived? I would give worlds for its return, as first it grew in our youthful hearts, when every mutual breath was to it as a gentle and genial summer breeze, when our mutual tears softly watered its roots, and on every cloud that shadowed our way, the rainbow of hope shed a glory like Eden over our heart-garden where it grew, and its aroma made our existence like a holy dream. Now the aroma is gone. The glory is fled. The tree is stark and bare. Can it be resuscitated? Can we again re-

pose in its fragrant shade, happy once more in watering its roots even with our tears, and in hoping it shall stand a faithful sentinel over our last bed?

ANSWER.

The resuscitation, always difficult and uncertain, we cannot affirm. Yet, undoubtedly, it may be. It has sometimes been. The undoubted possibility and the reward at stake are sufficient to justify any effort and any sacrifice in the endeavor. For the most promising methods and means in such an endeavor, we refer to the following chapter.

ST. PAUL'S DIGEST OF THE WORDS OF OUR LORD.[1]

1 Cor. vii, 10, 11.

"Unto the married I give charge, not I, but the Lord, that a wife be not separated from a husband; but even if she has been separated, let her REMAIN UNMARRIED, or be RECONCILED to her husband; and let not a husband put away a wife [for whatever cause and MARRY ANOTHER]."[2]

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[1] The full text of the Christian Law, *given by Christ to His disciples*, is found in S. Luke xvi, 18, and in S. Matt. x, 11, 12. The words in S. Matt. v, 32, and xix, 9, as is obvious from the context, are an exposition of the *Jewish Law*, *given to the Pharisees*, now superseded. Compare also Bp. Chr. Wordsworth comment. *ad loc.*

[2] The added clause is but a fuller expression in words of the obvious sense. Compare p. 128, note 41.

X.

FOR THE WEDDING NIGHT.

DEAR BRIDEGROOM AND BRIDE:—The most felicitous hour of your earthly existence has arrived. The brightest goal of your youthful hopes is reached—a goal, too, which is not quite so delusory as most other youthful hopes will be found. It is a real and great attainment. We gladly lift the bridal wreath to your heads, and crown you victors in this first honorable conquest in the battle of life.

Beyond all question, whatever of earthly bliss is to be found on this round world, the sweetest, the noblest, the best is found in the joys that flow like a perennial stream from the hallowed conjugal state. Beyond all question, the stars that glitter in the sky, and garnish with their eternal fires a celestial canopy over your nuptial festivities this night, as they did over the first human pair who tasted the sweets of conjugal love in holy, happy Eden, have looked down, in all their endless circuits, upon no other scene in the affairs of men, which can for a moment be compared with this into which you are now entering, whether

in regard to the delicious joys of the present, or the promise and possibility of life-long happiness unbroken and unabated. The ground on which you are treading is Paradisaic. Enjoy it with ecstacy. But, oh, tread softly, tread reverently, *for it is holy.*

Never forget, (what many so easily and so soon after Marriage seem to forget,) that the atmosphere of Eden is always and only the aroma of love. Given that, and you stand within the cherubic-guarded gates, the peaceful zephyrs of the holy garden breathe joy around you, you dwell amidst the beauties, you feed on the fruits, your soul is thrilled with the raptures of Paradise—and this no matter how fortune may be buffeting the garden wall outside, what frosts may be biting, what storms may be tossing men's lives in the world abroad.

Never forget, also, (it is yet more important still to remember and observe this,) that love itself, which makes your Eden, is a tender tree, and an exotic in this blasted world. It will repay, and it will require the most tender guarding and most devoted nurture—this especially in its commencing life. Under storms of passion, under chills of neglect, or carelessly left to chance, it will be a miracle if it do not wither and die.

There are a thousand effective methods and means of this beautiful growth. We commend

you to a life-long study of this horticulture of the domestic paradise. It is a worthy and a profitable engagement for every man and woman that breathes. But there is one principal artifice, which is at once so pre-eminently effective and yet so commonly disregarded, that we are content to name no other but that. It is stated in that famous stroke of Solomon, delineating a perfect wife, but which is in this respect equally felicitous and applicable in the perfect husband. "The law of kindness is in her tongue."[1]

It is impossible to over-estimate the efficiency of the tongue in this conjugal business. Could the momentary frettings of millions of husbands and wives be for that brief space, till the ordinary current of reason and affection had regained its sway, imprisoned in the silence of their own bosoms; could *one party* even, bear in silence the temporary frailty of the other's speech; what regrets, what jars, what breaches would be forestalled, and how great would be the calm! "If any man offend not in word, the same is a perfect man, and able to bridle the whole body."[2]

On the other hand, also, if "the tongue of the" *sometimes* "dumb" could *then* be "taught to speak;" if the thousand little thoughts of affection and kindness which are born in wedded hearts toward

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[1] Prov. xxxi. 26. [2] James iii. 2.

each other, were oftener spoken in the beloved ear; if the old vows of love, once so sweet to say and to hear, were to be oftener repeated in words, as they are still felt in secret, how it would serve to break up, as it were, the hardening earth around the roots of affection's tree, and soften the soil in which it stands to every other genial influence of growth and fruitage.

Still the former mischief is the greater, more generally at work, and more difficult to eradicate. We urge, therefore, for your bridal day, this one additional private rite. Assume this one extra-rubrical stipulation and vow. Solemnly resolve, and solemnly promise to God and to each other, that come what will, *the* FIRST *sharp word shall* NEVER *between you* BE SPOKEN. Keep that vow, though your partner break over his or her's, keep you your vow. Whatever sacrifice of momentary inclination or pride it may cost, keep your vow. Come what may, it will repay you.

Yet frail human hearts cannot make the most perfect attainments, by this or any other means of domestic felicity, without calling in the holy aids of religion, and of the God of love.

Whatever, therefore, be your methods of culture, plant your affections in that rich and holy soil. On your bridal night, when the bustle of congratulations and merriment has ceased, when you enter the nuptial chamber, and first find

yourselves together alone, before you commit yourselves to each other's arms to sleep and dream of bliss which may or may not be realized, and which, alas! beyond your foresight and control, must be mingled with now unknown elements of anxiety and pain—at that interesting moment the like of which can never return, first of all, kneel together before Him who made you and gave you to each other; and to Him "who careth for the sparrows, and numbereth the hairs of your heads," commit your happiness and all your ways, in an act of solemn worship—an act to be nightly repeated, as steadily as your happy nights return. Do this, and you may rest assured that the habit will be worth more to you, in conjugal love and domestic peace, than all else which the gold of the Indies could buy.

Shelter, we were saying, your mutual tenderness as you would a flower of paradise, which must not feel the chilly seasons, nor the rougher blasts of this fickle world. It cannot be guarded too securely, and nursed too gently. We go further, therefore. We advise, were it for its own sake merely, and all other considerations out of view, to set it also within the sacred enclosure of the church of God. Bring it in your united hearts under the softening influences of those holy sacraments and that solemn worship. Kneel together in confession, and prayer with the

great congregation at the footstool of your Maker. Kneel together at the holy table which sets forth the mysteries of the Eternal Love. Depend upon it, this will not only purge and hallow your human tenderness, but will quicken its growth and deepen its roots by the sweet influences of a Spirit with which nothing else in the universe can compare.

Then let the cold, dark nights, and the black, tempestuous days of this troubled world pass over; your plant of paradise, your little tree of life is safe. It will become ever more and still more acclimated to outward roughnesses. The storms that rock its top, will drive its unseen roots wider and deeper into the heart-soil. It will become (for its growth is not of a day nor a year, nor of the sunshine only)—it will become, and there are ten thousand examples of it now among men, like the storm-tried oak, a thing of mighty strength among the things of earth. It will spread its great boughs of comfort, and its ever-green leaves of joy over you with a refreshing shade. Its everlasting blossoms, glorious for others to behold, will distill upon your heads a delicious aroma. Its fruit, like the orange, whose emblem it is, will nestle in the midst of its blossoms; and you will taste a Paradise regained, as far as it is possible to taste an Eden below.

Depend upon it, this is the culture that will

yield, on every soil, the richest harvest which can be drawn from the matrimonial life.

"But ask not, hope not thou *too much*
Of sympathy below —
Few are the hearts whence one same touch
Bids the sweet fountain flow;
Few and by still conflicting powers
Forbidden here to meet —
Such ties would make this world of ours
Too fair for aught so fleet."

Mrs. Hemans.

Finally, if God permit, *do not remain childless.* Christian Marriage means children; and mutual children are unquestionably both a source of harmony and a bond of union. Read Appendix G, page 319.

APPENDIX A.

Ceremony of the English Church.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

(ACCORDING TO THE RITUAL OF THE ENGLISH CHURCH.)

¶ First the Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service, (if there be no Morning Service,) immediately after the Second Lesson; the Curate saying after the accustomed manner,

I publish the Banns of Marriage between *M.* of —— and *N.* of ——. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second* or *third*] time of asking.

¶ And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

Dearly beloved, we are gathered together here in the sight of God,

and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two

persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also, speaking unto the persons that shall be married, he shall say,*

I require and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred until such time as the truth be tried.*

¶ *If no impediment be alledged, then shall the Curate say unto the man,*

M. Wilt thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep

thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*

I will.

¶ *Then shall the Priest say unto the Woman,*

N. Wilt thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner.*

The Minister receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth,

I *M.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister.

I *N.* take thee *M.* to my wedded husband, to have and to hold from

this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the man holding the Ring there, and taught by the Priest shall say,*

With this Ring I thee wed, with my body I thee worship, and with all my wordly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,*

Let us pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the people.*

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ *Then the Minister or Clerks, going to the Lord's Table shall say or sing this Psalm following.*

Beati omnes. Psalm cxxviii.

Blessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house; Thy children like the

olive branches: round about thy table.

Lo, thus shall the man be blessed; that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm.*

Deus misereatur. Psalm lxvii.

God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Fath-

er, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,

Lord have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name, Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably

learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

¶ This Prayer next following shall be omitted, where the Woman is past child-bearing.

O merciful Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of

Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage: Pour upon you the riches of his grace, sanctify and bless you: that ye may please him both in body and soul, and live together in holy love until your lives' end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

All ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men: Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married: Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowl-

edge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plait-

ing the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

APPENDIX B.

CEREMONY OF THE ROMAN CHURCH.

THE RITUAL FOR THE CELEBRATION OF MATRIMONY.

(ACCORDING TO THE ROMAN CHURCH.)[1]

The Priest, vested in a surplice and white stole,[2] accompanied by at least one Clerk, to carry the book and a vessel of holy water, and by two or three witnesses, asks the man and the woman separately, as follows, in the vulgar tongue, concerning their consent. And first he asks the Bridegroom, who must stand at the right hand of the woman:

N., wilt thou take N., here present, for thy lawful wife, according to the rite of our holy Mother the Church?

R. I will.

Then the Priest asks the Bride:

N., wilt thou take N., here present, for thy law-

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[1] "Si quæ provinciæ aliis, ultra prædictas, laudabilius consuetudinibus et cæremoniis hac in re utuntur, eas omnino retineri sancta synodus vehementer optat."—Concilii Tridentini Sessio xxiv., fol. 219.

[2] Compare the concluding part of note 8.

ful husband according to the rite of our holy Mother the Church?

R. I will.

Then the woman is given away by her father or friend; and if she has never been married before, she has her hand uncovered: but if she is a widow, she has it covered. The man receives her to keep in God's faith and his own; and holding her by the right hand, in his own right hand, plights her his troth, saying after the Priest, as follows:

I, N., take thee, N., to my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death do us part, if holy Church will it permit; and thereto I plight thee my troth.

Then they loose their hands: and, joining them again, the woman says after the Priest:

I, N., take thee, N., to my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death us do part, if holy Church will it permit; and thereto I plight thee my troth.

Their troth being thus pledged to each other on both sides, and their right hands joined, the Priest says:

Ego conjungo vos in matrimonium, in nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.	I join you together in marriage, in the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Then he sprinkles them with holy water.

This done, the Bridegroom places upon the book gold and silver (which are presently to be delivered into the hands of the Bride), and also a ring, which the Priest blesses, saying:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Benedic, ✠ Domine, annulum hunc, quem nos in tuo nomine benedicimus, ✠ ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate tua permaneat,

Let us pray.

Bless, ✠ O Lord this ring which we bless ✠ in thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in thy peace and will, and ever live in mutual char-

atque in mutua charitate semper vivat. Per Christum Dominum nostrum.

R. Amen.

ity. Through Christ our Lord.

R. Amen.

Then the Priest sprinkles the ring with holy water, in the form of a Cross; and the Bridegroom, having received the ring from the hand of the Priest, gives gold and silver to the Bride, and says:

With this ring I thee wed; this gold and silver I thee give; with my body I thee worship; and with all my worldly goods I thee endow.

Then the Bridegroom places the ring on the thumb of the left hand of the Bride, saying: In the name of the Father; *then on the second finger, saying:* and of the Son; *then on the third finger, saying:* and of the Holy Ghost; *lastly, on the fourth finger, saying:* Amen. *And there he leaves the ring.*

This done, the Priest adds:

V. Confirma hoc, Deus, quod operatus es in nobis.

R. A templo sancto tuo quod est in Jerusalem.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

V. Confirm, O God, that which thou hast wrought in us.

R. From thy holy temple which is in Jerusalem.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Pater noster, etc. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Esto eis, Domine, turris fortitudinis.

R. A facie inimici.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Respice, quæsumus, Domine, super hos famulos tuos, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut qui te auctore

Our Father, etc. And lead us not into temptation.

R. But deliver us from evil.

V. Save thy servants.

R. Who hope in thee, O my God.

V. Send them help, O Lord, from the sanctuary.

R. And defend them out of Sion.

V. Be unto them, O Lord, a tower of strength.

R. From the face of the enemy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

Look, O Lord, we beseech thee, upon these thy servants, and graciously assist thine own institutions, whereby

junguntur, te auxiliante serventur. Per Christum Dominum nostrum. Amen.

thou hast ordained the propagation of mankind, that they who are joined together by thy authority may be preserved by thy help. Through Christ our Lord. Amen.

After this, if the nuptial benediction is to be given[3]*, a Mass is said,* pro sponso et sponsa,[4] *as in the Roman Missal; everything being observed which is there prescribed, viz.:*

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[3] The nuptial benediction may not be given: 1st, If either of the parties are non-Catholics; 2d, If the Marriage be consummated during Lent, or other seasons which are proscribed by the Church; 3d, If the parties are not present in the church, and assisting at the whole celebration of the Mass, in the concluding parts of which they are to receive the Sacrament of Matrimony. In these cases the Ceremony ends with the prayer, "Respice, quæsumus," etc., just given above; neither are the parties, under these conditions allowed to be married in the church; nor is the Priest allowed to wear any sacerdotal vestment at the brief Ceremony; and, in the first contingency, even a shorter and less religious form is commonly used; 4th, If either of the parties have been previously married, the benediction is not repeated, and no Mass is said.

[4] Special Masses, of which there are many kinds, are made such, merely by the insertion, in the proper parts of the Canon, of the particular "Commemorations," so-called. In the case of that "pro sponso et sponsa" these Commemorations are the two prayers commencing, "Propitiare, Domine," etc., and "Deus, qui potestate" etc., and the nuptial benediction, beginning, "Deus

The Priest standing before the Altar, says:

Pater noster,[a] qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

Abraham," etc. These, introduced into the regular Mass for the day, constitute the Missa nuptiale for that day.

If a *special* Mass is said *for the parties*, the Introit (instead of that for the day), is, Deus Israel, conjungat vos, et ipse sit vobiscum, qui misertus est duobus, unicis, et nunc Domine, fac eos plenius benedicere te. *Et sequitur Psalmus* CXXVIII., *et* Eph. v., Matt. xix. [*i. e.*, the Epistle and Gospel proper to Matrimony].

[a] This is the beginning of the fifth division of the Mass[*]—the Communion or Sacramental portion. At the conclusion of the fourth portion, or the Sacrifice, the services are arrested, the bridal party summoned to the Altar-steps, the Marriage Vows assumed in the face of the congregation, and they still kneeling there, the grand action of the Mass proceeds, to be arrested only by the nuptial benediction almost at the end.

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[*] See ADDITIONAL NOTE at the end of this Ceremony.

Then the Priest going to the Epistle side of the Altar, and turning towards the Bride and Bridegroom, kneeling before the Altar, says over them the following prayers:

Oremus.

Propitiare, Domine, supplicationibus nostris, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut quod te auctore jungitur, te auxiliante servetur. Per Dominum nostrum Jesum Christum.

Let us pray.

Be propitious, O Lord, unto our supplications, and graciously assist thine own institutions, whereby thou hast ordained the propagation of mankind, that that which is joined together by thy authority may be preserved by thy help. Through Jesus Christ our Lord.

Oremus.

Deus, qui potestate virtutis tuæ de nihilo cuncta fecisti: qui dispositis universitatis exordiis, homine ad imaginem Dei facto, ideo inseparabile mulieris adjutorium condidisti, ut fœmineo corpori de virili dares carne principium, docens quod ex uno

Let us pray.

O God, who by the might of thy power didst create all things out of nothing: who, when the beginnings of the universe were set in order, and man was made to the image of God, didst ordain the inseparable assistance of woman, in such wise that thou

placuisset institui nunquam licere disjungi; Deus, qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi et ecclesiæ sacramentum præsignares in fœdere nuptiarum: Deus, per quem mulier jungitur viro, et societas principaliter ordinata, ea benedictione donatur, quæ sola nec per originalis peccati pœnam, nec per diluvii est ablata sententiam; respice, propitius super hanc famulam tuam, quæ maritali jungenda consortio, tua se expetit protectione muniri: sit in ea jugum dilectionis et pacis; fidelis et casta nubat in Christo, imitatrixque sanctarum permaneat fœminarum: sit amabilis viro ut Rachel, sapiens ut Rebecca, longæva et fidelis ut Sarah;

gavest beginning to her body out of the flesh of man, teaching thereby that what it had pleased thee should be formed of one, it should never be lawful to put asunder; O God, who hast consecrated the bond of matrimony by such an excellent mystery, that in the covenant of marriage thou wouldst signify the sacrament of Christ and his Church; O God, by whom woman is joined to man, and society, as ordained from the beginning, is furnished with a blessing, which alone was not removed, either in punishment of original sin, or by the sentence of the deluge, look mercifully upon this thy handmaid, who, being now to be joined in wedlock, earnestly desires to be fortified

nihil in ea ex actibus suis ille auctor prævaricationis usurpet; nexa fidei mandatisque permaneat; uni thoro juncta, contactus illicitos fugiat; muniat infirmitatem suam robore disciplinæ; sit verecundia gravis, pudore venerabilis, doctrinis cœlestibus erudita; sit fœcunda in sobole, sit probata et innocens; et ad beatorum requiem, atque ad cœlestia regna, perveniat; ut videant ambo filios filiorum usque in tertiam et quartam generationem, et ad optatam perveniant senectutem. Per eundem Dominum nostrum Jesum Christum.

with thy protection: may it be to her a yoke of love and peace; may she marry in Christ, faithful and chaste, and remain a follower of holy women; may she be amiable to her husband like Rachel, wise like Rebecca, long-lived and faithful like Sarah. In none of her deeds may that author of deceit have any power over her; may she abide firmly knit to the faith and the commandments; joined unto one bed, may she fly all unlawful approaches; may she fortify her weakness by the strength of discipline; may she be in shamefacedness grave, in modesty venerable, in heavenly doctrines learned; may she be fruitful in offspring, approved and innocent;

and attain unto the rest of the blessed and unto the heavenly kingdom; that they both may see their children's children unto the third and fourth generation, and arrive at a desired old age. Through the same Jesus Christ our Lord.

Then the Priest returning to the middle of the Altar,[1] takes the paten between his first and second finger, and says:

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris:

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with thy blessed Apostles Peter and Paul, and Andrew, and all the Saints [*making the sign*

[1] The attendants, meanwhile, say the concluding words of the *Pater Noster*, which were left unsaid above, (p. 188), viz:

M. *Sed libera nos a malo.*
R. *But deliver us from evil.*
S. *Amen.*
P. *Amen.*

ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

of the Cross on himself with the paten, he kisses it, and says], mercifully grant peace in our days: that by the assistance of thy mercy we may be always free from sin, and secure from all disturbance.

He slides the paten under the Host, uncovers the chalice, and makes a genuflection; then rising, he takes the Host, breaks it in the middle over the chalice, saying:

Per eundem Dominum nostrum Jesum Christum Filium tuum.

Through the same Jesus Christ thy Son our Lord.

He puts the part which is in his right hand upon the paten, breaks a particle from the other part in his left hand, saying:

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Who with thee in the unity of the Holy Ghost liveth and reigneth God.

He places the half in his left hand on the paten, and holding the particle which he broke off in his right hand, and the chalice in his left, he says:

V. Per omnia sæcula sæculorum.

R. Amen.

V. World without end.

R. Amen.

He then says:

V. Pax ✠ Domini sit ✠ semper vobis ✠ cum.

R. Et cum spiritu tuo.

V. May the peace ✠ of the Lord be ✠ always with ✠ you.

R. And with thy spirit.

He puts a particle of the Host into the chalice, saying:

Hæc commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

May this mixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

*He covers the chalice, makes a genuflection, and then bowing down, and striking his breast three times, he says.**

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis

Lamb of God, who

* The Choir sing the *Agnus Dei*, which generally continues during the Priest's communion and the ablutions.

peccata mundi, dona nobis pacem.

takest away the sins of the world, grant us thy peace.

Standing in an inclined position, with his hands joined and resting on the Altar, and his eyes reverently fixed upon the sacred Host, he says:

Domine Jesu Christe, qui dixisti Apostolis tuis, Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.

Lord Jesus Christ, who saidst to thy Apostles, Peace I leave with you, my peace I give unto you; regard not my sins, but the faith of thy Church; and vouchsafe to it that peace and unity which is agreeable to thy will: who livest and reignest God forever and ever. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis:

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred body and

et fac me tuis semper inhærere mandatis, et a te numquam separari permittas; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

blood from all my iniquities and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee; who with the same God the Father and Holy Ghost livest and reignest God forever and ever. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen.

Let not the participation of thy body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through thy goodness, may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God forever and ever. Amen.

Making a genuflection, and taking the Host in his hands, the Priest says:

Panem cœlestem accipiam, et nomen Domini invocabo.	I will take the bread of heaven, and call upon the name of the Lord.

Striking his breast in humility and devotion, he says thrice, the Acolyth ringing the bell each time:

Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.	Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Taking reverently both parts of the sacred Host in his right hand, and making the sign of the Cross with it upon himself, he says the following prayer:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then receives both halves of the Host, joins his hands, and remains a short time in meditation on the most holy Sacrament. Then he uncovers the chalice, gathers upon the paten the smallest atoms of the Host which may remain on the corporal, puts them into the chalice, saying:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem	What shall I render to the Lord for all he hath rendered unto me?

salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

He takes the chalice in his right hand, and making the sign of the Cross with it on himself, he says:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

The blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Then he receives all the Blood, together with the particles in it.

After which he communicates all who are to communicate, (if there be any.)

Those who are to communicate go up to the Sanctuary at the Domine non sum dignus, *when the bell rings: the Acolyth spreads a cloth before them, and says the* Confiteor.*

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* Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word,

Then the Priest turns to the communicants, and pronounces a general absolution in these words:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

M. Amen.

S. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

M. Amen.

May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

R. Amen.

P. May the almighty and merciful Lord give you pardon, absolution, and remission of your sins.

R. Amen.

Elevating a particle of the blessed Sacrament, and turning towards the people, he says:

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culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

and deed [*here strike the breast thrice*], through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, O father, to pray to the Lord our God for me.

Ecce Agnus Dei, ecce qui tollis peccata mundi.	Behold the Lamb of God, behold him who taketh away the sins of the world.

And then repeats three times, Domine non sum dignus.

Descending the steps of the Altar to the communicants, he administers the Holy Communion, saying to each:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.	May the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Here the Acolyth pours a little wine into the chalice, and the Priest takes the first ablution.

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.	Grant, Lord, that what we have taken with our mouth, we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

Here the Acolyth pours wine and water over his fingers, and he takes the second ablution.

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus me-	May thy body, O Lord, which I have received, and thy blood which I have drunk,

is: et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest, etc. Amen.

Then he wipes his mouth and the chalice, which he covers, and having folded the corporal, places it on the Altar, as at first; he then goes to the book, and reads the Communion.

FOR THE COMMUNION.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Taste and see that the Lord is sweet: blessed is the man that hopeth in him.

(*For a Saint's Day.*) Blessed is that servant whom his Lord when he cometh shall find watching.

If any man will come after me, let him deny himself, and take up his cross and follow me.

Then he turns to the people and says:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Then he reads the Post-Communion; *at the end of the first and last v,* which *the Acolyth answers,* Amen.

FOR POST-COMMUNION.

Pour forth upon us, O Lord, the spirit of thy love, that, by thy mercy, thou mayst make those of one mind whom thou hast fed with one celestial food. Through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the same Holy Spirit, etc.

Graciously hear the prayers of thy family, O almighty God; and grant that these sacred mysteries which we have received from thee, may by thy grace be preserved incorrupt within us. Through our Lord, etc.

(*For a Saint's Day.*) We have received heavenly mysteries, O Lord, in the commemoration of the blessed Mary ever Virgin, N., and all thy Saints; grant, we beseech thee, that what we celebrate in time, we may obtain in the joys of eternity. Through our Lord, etc.

Afterwards he turns again towards the people, and says:

V. Dominus vobiscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
Ite missa est; *vel* Benedicamus Domino.	Go, the Mass is ended; or [*when the* Gloria

in excelsis *has been omitted*], Let us bless the Lord.

R Deo Gratias.

R. Thanks be to God.

Then the Priest turns to the Bride and Bridegroom and says:

Deus Abraham, Deus Isaac, et Deus Jacob sit vobiscum, et ipse adimpleat benedictionem suam in vobis: ut videatis filios filiorum vestrorum, usque ad tertiam et quartam generationem; et postea vitam æternam habeatis sine fine, adjuvante Domino nostro Jesu Christo: qui cum Patre et Spiritu Sancto vivit et regnat Deus, per omnia sæcula sæculorum. Amen.

May the God of Abraham, the God of Isaac, and the God of Jacob be with you and himself fulfill his blessing upon you; that you may see your children's children unto the third and fourth generation; and may afterwards have everlasting life, without end, by the help of our Lord Jesus Christ; who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.

Then the Priest having admonished them to preserve fidelity towards each other; to observe continency at seasons of devotion, and particularly at the times of fasting and solemn festivals: to love one another, and to persevere, with one heart, in the fear of God, he then sprinkles them with holy water; and bowing down before the Altar, says:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiable. Per Christum Dominum nostrum. Amen.

O holy Trinity, let the performance of my homage be pleasing to thee; and grant that the sacrifice which I, unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and through thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the Altar, raising his eyes,—and extending, raising, and joining his hands,—he bows his head, and says:

Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. Amen.

May almighty God, the Father, Son, ✠ and Holy Ghost, bless you. Amen.

At the word Deus, he turns towards the people, and makes the sign of the Cross on them. Then turning to the Gospel side of the Altar, he says:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

He then traces the sign of the Cross, first upon the Altar, and then upon his forehead, lips, and heart, and begins the Gospel according to St. John, saying:

S. Initium sancti Evangelii secundum Joannem.

M. Gloria tibi, Domine.

In principio erat Verbum et Verbum erat apud Deum; et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lu-

P. The beginning of the holy Gospel according to St. John.

R. Glory be to thee, O Lord.

In the beginning was the Word, and the Word was with God, and God was the Word: the same was in the beginning with God. All things were made by him, and without him was made nothing that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the

mine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST [*Hic genuflectitur*], et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti

light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God: to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH [*Here the people kneel down*], and dwelt among us; and we saw his glory, as it

a Patre, plenum gratiæ et veritatis.	were the glory of the Only-begotten of the Father, full of grace and truth.
M. Deo Gratias.	R. Thanks be to God.

ADDITIONAL NOTE.

"The Mass may be divided into six parts.

1. "The general preparation which is made at the foot of the Altar, before the Priest ascends the steps, by the general confession of the Priest and people.

2. "Another and more particular preparation for the sacrifice, by acts of praise, faith and instruction. This part begins at the Introit, and includes the Epistle, Gospel and Creed.

3. "The preparation and sanctification of the bread and wine for the use of the sacrifice. This part includes from the Offertory to the Preface or Canon."

[These three parts taken together are familiarly called "the Ordinary of the Mass."]

4. "The Canon* of the Mass, or main action of

* That is the "Rule or Order which must be followed, and is never changed in offering the sacrifice." This includes the words of consecration and the "stupendous mystery of transubstantiation." The interpolations which constitute a Nuptial Mass begin, as has been above stated, (p. 183, n. 5,) at the conclusion of this main action.

the sacrifice: including all from the Preface to the beginning of the Lord's Prayer.

5. "The Communion, or sacramental part of the Mass, which includes the Pater-noster, the Communion itself, and the ablutions.

6. "The public Thanksgiving after Communion, from the prayer called the Communion to the end."—*Golden Manual*, p. 256.

[These last three parts taken together are familiarly called the "Canon of the Mass."]

APPENDIX C.

CEREMONY OF THE GREEK CHURCH,

Namely:

I. Order of Espousals or Engagement.
II. The Coronation.
III. Prayer for Dismissal of Crowns.
IV. Rite of Second Marriage.

Introductory Note.

A GREEK Marriage, or Engagement, may take place at all seasons, except during Lent, or the occasion of a public fast.[1] These Rites are always celebrated in the Church, between communicants only,[2] and as an appendage to the regular Liturgical worship of that particular day.

From this it follows that certain variations occur each day, which could not be included under any one form of the Ceremony. The variations, however, for the most part, occur in the Communion Service which precedes the Bridal Rite.[3] Yet the day might affect somewhat, (by the insertion of special commemorations, requests, etc.,) the Litanies which belong to the Ceremony proper and are here given in their simplest forms. Especially is this true of that which immediately precedes the Benediction at the close; since this is a concluding act

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[1] Compare pp. 39 and 45. [2] Compare p. 183, note 8.
[3] Compare p. 183, note 4; and p. 188, note 5.

of general devotion, and may be considerably varied and expanded.

The Service Books which contain the prayers and offices used in the Greek church extend to twenty volumes, besides one large volume called the Regulation Book—as it were, a volume of Rubrics. This extension is owing in part, 1st, to the great diffuseness and particularity of their Ritual—much exceeding that of any other Christian Church; 2d, to varieties of form in fundamental parts of the Service, occurring at the different seasons of the Christian year;[4] 3d, to variations of the Service from day to day, by the interpolation of commemorations of saints and ecclesiastical events. In this last respect, it resembles the Roman Missal, and except in greater diffuseness of style, is no more varied. The following is a list of these Service books[5]—almost every one of which must contribute something to the complete service on any Bridal occasion.

1. *The Euchologion* or *Prayer Book:* Containing the Daily Evening and Morning Prayers,[6] and

[4] "In the Russian Church three Liturgies are in use: St. Chrysostom's ordinarily; St. Basil's on particular days; that of the Presanctified on Wednesdays and Fridays in Lent. This last is the Liturgy used when there is a celebration without a Consecration."

[5] See Neale's Holy Eastern Church; and Littledale's Abridgment, p. 90.

[6] "The Services consist of Vespers, Matins, and Liturgy; the

the Office for the Holy Communion—suited to daily worship on common week-days, and ordinary Sundays.

2. *The Common Service Book:* Containing additional Prayers and Hymns, suited to the various festivals.

3. *The Psalter and the Hours:*[1] Containing the Psalms in order, divided into twenty portions, with proper services for each of the Canonical hours.[2] The Psalter is thus arranged to be read

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Easterns beginning their day with the evening, a usage which the West, including the English Church, preserves by commencing to celebrate a festival at the evening service next before the day on which it falls. The Matins are celebrated at dawn of day, the Liturgy [Holy Communion] at the third hour."

For more consult Palmer's Essays on the Eastern Church; Littledale's Introduction to the History of the Eastern Church; Mouravieff on the Eastern Ritual; Neale's Primitive Liturgies, etc.

[1] This book corresponds to the *Breviary* of the Western Church.

[2] The complete course of Canonical hours is as follows:

"1. Nocturns, or Matins; properly a *night service*, used before daylight, mostly with twelve Psalms read in course; and lessons more or less.

2. Lauds; an *early morning* service, generally joined to the former at daybreak, with fixed Psalms and Canticles.

3. Prime; a *later morning* service.

4. Tierce; at 9 A. M.

5. Sexts; at 12 noon.

6. Nones; at 3 P. M.; all with fixed Psalms.

7. Vespers, or *evening* service; with four or five Psalms read in course, and Canticles.

through each week, there being service thrice daily, at the first (Matins), third (Holy Communion), and ninth (Vespers) hours.

4. *The Menæon* or *Monthly:* Containing the

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8. Compline; a service at *bed-time* with fixed Psalms."

Prin. Divine Service, vol. i., p. 88.

"We do not know at what early period the 'Canonical Hours' of prayer were settled in the Christian Church. Tertullian (A. D. 200) calls the 3d, 6th, and 9th hours of the day '*horas insigniores, Apostolicas.*' (De jejuniis, cap. 10). The Apostolical Constitutions direct prayers to be offered at dawn, 3d, 6th, 9th hours, evening and cockcrowing. In time of persecution, Christian assemblies were held at night; and when the cause ceased, the practice was continued in remembrance of their sufferings, and commemoration of the martyrs, until experience proved the danger of such meetings. Hence the Service of 'Nocturns' became joined with that of 'Lauds;' and seven hours were appointed for the Church's prayers, at dawn, and the 1st, 3d, 6th, 9th, 11th and 12th hours of the day.

"The Eastern formularies are supposed to have been brought into Europe during the fifth and sixth centuries.

"In the West the services of these Hours, were generally called 'The Divine Office,' or 'The Canonical Hours'; and were formed with Prayers, and Psalms, and Hymns, and Canticles, with Lessons out of Scripture, and writings of the Fathers."—Procter, pp. 10, 11.

"The office of Matins, or Morning Prayer, according to the Church of England, is an abridgment of her ancient services for Matins, Lauds and Prime: and the office of Even-song or Evening Prayer, in like manner is an abridgment of the ancient service for Vespers and Compline. Both these offices, however, have received something from the Churches of Egypt, Gaul and Spain" [i. e. through the Alexandrine, Gallican and Mozarabic Liturgies, or the Liturgies of St. Mark and St. John].

proper Anthems (Troparia)[9] for the immovable feasts of the month. Each month has its own Menæon, making twelve volumes of Menæa.

5. *The Octa-echos*, or *Eight Moods:* Containing the Anthems (Troparia), for common week-days and ordinary Sundays, with music attached. This music is divided into eight moods, voices, or tones,[10] each set to its appropriate Anthems, and each containing services for one week.

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[9] The Troparion is a *short hymn* in distinction from the *Canon* which is longer and of a more complicated structure. "The phraseology of the Troparia relating to Biblical subjects is borrowed from the Septuagint, from the New Testament, and from Ecclesiastical writers. The Troparia are either in ordinary *prose*, or in *rhythmical prose*. A Troparion in rhythmical prose, consists of a number of *cola* [i. e. measures] the rhythm of which is *accentual*. These *cola* are separated in printing by colons and commas, without reference to the sense. John of Damascus composed a number of Troparia in *iambic trimeters*, carrying two kinds of rhythm, both *quantitative* and *accentual*. Even these, however, are sung according to the latter rhythm alone."—E. A. Sophocles, in Byzan. Gr. Lex.

[10] "Of these moods four are reckoned as authentic or normal, and four as plagal or collateral. The former are styled simply the first, second, third, or fourth, moods; the latter, the plagal mood of the first, second, third, or fourth degree. The third plagal, however, is always designated as ἦχος βαρύς," [the flatted mood.]—Sophocles.

These moods may be compared with, though they can hardly be said to resemble the different 'keys' of western music. The variations of the former involve not simply a shifting of the fundamental note, but a change in the scale or succession of notes. See also Blunt's Introduction to Annotated Prayer Book.

6. *The Triodion*, or *Triple-Hymnody:* Containing the great collection of proper Anthems (Troparia), which are used from the 4th Sunday before Lent to Whitsunday. The name is taken from the triple form in which the Anthems are arranged.[11]

7. *The Evangelion*, or *Book of the four Gospels.*

8. *The Ritual:* Containing the Ceremonies for Baptism, Confirmation, Marriage, Ordination, Consecration of Churches, Burials, etc.

9. Portions of this book which are in more frequent use, together with similar portions of the Common Service Book, are compiled with the Euchologion, under the name of *the Great*

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[11] "In the Greek Ritual, an '*ode*' is a system of troparia, generally in *rhythmical prose*. Each of these troparia should have the same rhythm as the first troparion of that ode; that is, every troparion should have the same number of lines, and each line should have the same number of syllables and accents as the first troparion. This rule, however, is often violated, within certain limits.

"A *triodion* is properly a *canon* consisting of three odes; and in the book so called most of the *canons* are tri-odes.

"A *canon* is a system of odes; and a *complete canon* should contain nine odes; and while in most of the canons the second ode is wanting, still the odes are numbered as if it were occupying its place; thus the last ode is always called the ninth, the last but one the eighth, and so on. *The great canon*, so-called, the longest in the Ritual, is chaunted on the Thursday next after the 4th Sunday in Lent, at Matins. Its composition is ascribed to Andreas."—Sophocles.

Euchologion or Prayer Book, and which thus affords in itself a quite available directory to the worship and offices of the Eastern Church.

10. There is, also, reckoned among these books, a *Collection of Lives of the Saints*, designed for Sunday reading (particularly in monasteries), and affording a kind of substitute for homilies.

I.

ORDER FOR ESPOUSALS,

VIZ.,

OF THE ENGAGEMENT.

(ACCORDING TO THE GREEK RITUAL.)

After the Holy Communion, the Priest standing in the Sanctuary,[1] *those who are about to be joined together present themselves in front of the Holy Gates;*[2] *the Man on the right hand and the Woman on the left. Their two Rings, a golden and a silver one,*[3] *are laid on the right hand portion of the holy Table; the silver one more toward the right hand and the golden more toward the left,*[4] *near one another. Then the Priest seals* [*with the sign of the Cross*][5] *the heads of the same newly betrothed persons thrice, and gives them wax-tapers lighted: and having*

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[1] Ἐν τῷ Ἱερατείῳ. See Plan of an Eastern Church at the end of this Appendix.

[2] The central doors through the Iconostasis or Altar-screen. See plan.

[3] Compare pp. 102, 103.

[4] Ὁ μὲν ἀργυροῦς ἀπωνεύων πρὸς τὰ δεξιὰ, ὁδὲ χρυσοῦς πρὸς τὰ ἀριστερὰ κτλ.

[5] Σφραγίζει τὰς κεφαλὰς κτλ.

brought them within the temple,[6] *incenses* [*them*] *in the form of the Cross; and the deacon says,*

Give the Blessing, Sir.[7]

And the Priest pronounces,

Blessed art thou, our God, at all times; now, and always, even for ever and ever.

Choir. Amen.

Deacon. In peace, of the Lord let us make entreaty.[8]

Choir. Lord, have mercy.

Deacon. For the peace that is from above:

Choir. Lord, have mercy.

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[6] Ναός, a general name for the whole of the more sacred part of the church; that is, all eastward of the Nave.—See Plan.

[7] Εὐλόγησον Δέσποτα. There is some doubt among the Easterns themselves, whether this should not be regarded as addressed to the Lord Christ, our *Sovereign Master*. We have translated it however, according to the prevailing acceptation of their best commentators.

[8] This Litany, with others described below, is an ever-recurring part of the Eastern worship. It is distinctively called the Μεγάλη Συναπτή; and is to be carefully distinguished from the Μικρὰ Συναπτή, which begins, "Further and still further in peace, of the Lord let us," etc. They are called Συναπταί, or Collects, as "*joining together*" many varied petitions. Taken generally, they are often called τὰ εἰρηνικά, or words of peace, and τὰ διακονικά, or the deacon's prayers.

Both these, again, are to be distinguished from the Ἐκτενής; i.e., the "*Outstretching*" of soul or the "*fervent supplication*," also proclaimed by the Deacon, and beginning, "Let us say from the whole soul and from our whole mind let us say," etc.

Deacon. For the peace of the whole world:

Choir. Lord, have mercy.

Deacon. For this holy House:

Choir. Lord, have mercy.

Deacon. For our Archbishop (A. B.):

Choir. Lord, have mercy.

Deacon. For the servant of God, this (C. D.) nere present, and the handmaid of God, this (E. F.) here present, who are now engaging themselves to one another, and for their safety, of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. That offspring unto family succession may be bestowed upon them, and all their petitions for safety, of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. That love perfect and peaceful, and [mutual] helpfulness, may be sent down upon them, of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. That they may be kept in harmony and firm faithfulness, of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. That they may be blessed in harmony and firm faithfulness, of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. That they may be effectually kept in a blameless demeanor, both private and public, of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. That the Lord our God may graciously grant them that their marriage shall be honorable, and their bed undefiled, of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. That we may be delivered out of all affliction, passion, danger and necessity, of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. Assist, save, pity and defend us, O God, by thy grace.

Choir. Lord, have mercy.

Deacon. Commemorating our most holy, spotless, exceeding blessed, glorious Lady, God-bearing and Ever-virgin Mary, and all the Saints and just men, let us commit ourselves and one another and our whole life to Christ our God.

Choir. To thee, O Lord.

Priest.

For to thee is due all glory, and honor and worship, the Father, and the Son, and the Holy Ghost, now and always, even for ever and ever.

Choir. Amen.

Deacon. Let us bow our heads to the Lord.

Then the Priest says (aloud)[a] the following

PRAYER.

O Eternal God, who dost bring together into unity things that are divided, ordaining the bond of a covenant not to be broken; thou who didst bless Isaac and Rebecca, and appoint them heirs of thy promise, do thou bless, also, these thy servants, guiding them in every good work.

For thou art a God of mercy and loving-kindness, and to thee we ascribe the glory, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever.

Choir. Amen.

Priest. Peace be with all.

Deacon. Let us bow our heads to the Lord.

Priest.

O Lord our God, who didst pre-engage to thyself from the nations thy holy, virgin Church,

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[a] Greek Μεγαλοφώνως, often Ἐκφώνως, opposed to Μυστικῶς, *secretly;* which latter, (for examples see below in the service of the Bridal Coronation,) often appears in the Rubrics of the Eastern Liturgies, corresponding to *Secreto* in the Western, and designating certain prayers which the Priest is to say by himself in silence, or in a very low voice, while the Choir or people are proceeding with some part of the audible service. These Μυστικά, or *Secreta*, are of a two-fold nature and import. The 1st idea is that of *mediation*, or *intercession*, for the people; the 2d is that of special personal *preparation* for the priestly part of the service which is to follow.

bless these Engagements, and unite, and effectually keep these thy servants in peace and harmony.

For to thee is due all glory and honor and worship, the Father, and the Son, and the Holy Ghost, now and always, even for ever and ever.

Choir. Amen.

Then the Priest having taken the Rings, which have been laid on the altar-plate, gives first the golden one to the Man, and says to him, thrice:

The servant of God, [*such a one*], engages[10] to himself the handmaid of God, [*such a one*], in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then he makes a Cross on his head with the Ring, and sets it on the forefinger of his right hand.

And afterwards, taking the silver [Ring], he says to the Woman, thrice:

The handmaid of God, [*such a one*], engages to herself the servant of God, [*such a one*], in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then, making the sign of the Cross on her head with the Ring, he sets it on the forefinger of her right hand.

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[10] On the unique use of the *third person* instead of the *first* in the Greek Ritual for the Bridal Stipulations and Vows throughout, compare p. 57, note 9, and the corresponding part of the Jewish Service with the explanatory note (4), Appendix D.

Then the Bridal attendant [of each] exchanges the Rings of the newly betrothed [between them].

Then the Priest says the following

PRAYER.

Of the Lord let us make entreaty.

O Lord our God, who didst go with the servant of the Patriarch Abraham in Mesopotamia, sent to betroth for his master Isaac a wife, and by means of drawing water didst disclose that Rebecca should be engaged: do thou bless the Engagement of thy servants, this (A. B.) here present and this (C. D.) here present, and establish the word which has been spoken between them.[11] Confirm them in that holy oneness which is of thee: for thou didst from the beginning create male and female, and of thee is woman joined to man, for helpfulness and a succession of the human race. Do thou, therefore, O Lord our God, who didst send forth the truth upon thine inheritance, and thy promise upon thy servants our fathers, thy chosen from generation to generation, look upon thy servant, this (A. B.) here present, and thy handmaid, this (C. D.) here present, and establish their Engagement in trust and likemindedness and truth and love: for thou, O Lord, hast shown us that the

[11] Consult the note (4) on the similar part of the Jewish Ceremony, referred to in the preceding note.

Engagement-pledge should be given and established in every way. By a ring was the power given to Joseph in Egypt: by a ring was Daniel glorified in the land of Babylon: by a ring was Tamar's truthfulness manifested: by a ring our heavenly Father was merciful toward the Prodigal son: for, Put a ring, he says, on his hand, and bring hither the fatted calf and kill it, and let us eat and be merry. Thine own right hand itself,[13] O Lord, encamped Moses in the Red Sea; for by thine own true word the heavens were established and the foundations of the earth were laid; and the right hand of thy servants, also, shall be blessed by thy mighty word and by thy uplifted arm. Do thou, then, also now thyself, O Sovereign Master,[14] bless this Setting of Rings with thy heavenly blessing: and may the Angel of the Lord go on before them all the days of their life.[15]

For thou art He who dost bless and sanctify all things, and to thee we ascribe the glory, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever. Amen.

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[13] Some editions give here Αὕτη ἡ δεξιά σου. 'This thy right hand'—an inferior reading to Αὐτὴ κτλ.

[14] *Sovereign Master*, Greek Δέσποτα; see n. (7) above.

[15] For the allusions, see Gen. xli. 42; Dan. ii. 48 with vi. 17; Gen. xxxviii. 25; Lu. xv. 23; Ex. chap. xiv.

Then [follows] the Litany[15] *and Dismission, [thus]:*

Deacon. Let us all say from the whole soul, and from our whole mind let us say.

Choir. Lord, have mercy.

Deacon. O Lord Almighty, God of our fathers, we pray thee hear and have mercy.

Choir. Lord, have mercy.

Deacon. Have mercy upon us, O God, according to thy great mercy, hear and have mercy.

Choir. Lord, have mercy.

Deacon.

Moreover, we pray for mercy, life, peace, health, safety, watchful care, pardon and remission of sins of the servants of God, this (A. B.) here present, and this (C. D.) here present, who have now Engaged themselves to one another.

Priest.

For thou art a God of mercy and loving-kindness, and to thee we ascribe the glory, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever. Amen.

Choir.

[*Psalm xxxiv.* 1–10.]

I will bless the Lord at all times: his praise shall continually be in my mouth.

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[15] Ἐκτενής: See note (8) above, and note (16) below.

My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord, and he heard me, and delivered me from all my fears.

They looked unto him, and were lightened; and their faces were not ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good: blessed is the man that trusteth in him.

O fear the Lord, ye his saints: for there is no want to them that fear him.

The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

The Priest having come [from the holy Table] stands before the Holy Gates with his face toward the west. After the conclusion of the Psalm, he adds this prayer, saying:

The blessing of the Lord, and His mercy come upon us, by His grace and loving-kindness, at all times, now, and always, even for ever and ever.

Choir. Amen.

Priest. May Christ our true God, by the intercessions of His most spotless Mother, of the holy, glorious, and most applauded Apostles, [of A. B., C. D., etc.],[16] and of all the Saints, have mercy upon us and save us, according to His goodness and loving-kindness.

Choir. Amen.

Deacon. Depart in peace.

People. In the name of the Lord.

Priest (*aloud*).

The love of God the Father, the grace of the Son even our Lord Jesus Christ, and the communion and gift of the Holy Ghost, be with us all, now, and always, even for ever and ever.

People. Amen. Blessed be the Name of the Lord.

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[16] Names may here be introduced or not, according to the day and the discretion of the Minister; and the whole conclusion, (commencing with the Litany, p. 222,) may be very greatly varied according to the occasion in connection with which this Rite is celebrated. Compare Introductory Note, p. 207.

END OF THE ESPOUSALS.

II.

CEREMONY OF THE CORONATION.

If they then wish to be crowned, they enter the Temple,[1] *with wax-tapers*[2] *lighted, the Priest going before with a Censer-bearer, and chanting the following*

PSALM.[3]

Blessed is every one that feareth the Lord.

[*The people at each verse say,*]

Glory to thee, our God, glory to thee.

Priest. That walketh in his ways.

People. Glory to thee our God, glory to thee.

Priest. For thou shalt eat the labor of thine hands:

People. Glory to thee our God, glory to thee.

Priest. Happy shalt thou be, and it shall be well with thee.

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[1] Greek Ναός, a general name for the whole of what in the West is called the "*Chancel.*" See page 315, n. 6.

[2] These tapers may be *embellished* in various ways. Sometimes, e. g., they are set in golden candelabras, or embedded in bouquets of flowers, etc.

[3] The cxxviiith. Compare pp. 70, 85 and 166; also, as to Jewish usage, p. 72, n. 10; and the Introductory Service to their Ceremony, Appendix D.

People. Glory to thee our God, glory to thee.

Priest. Thy wife shall be as a fruitful vine by the sides of thine house:

People. Glory to thee our God, glory to thee.

Priest. Thy children like olive plants round about thy table.

People. Glory to thee our God, glory to thee.

Priest. Behold that thus shall the man be blessed that feareth the Lord.

People. Glory to thee our God, glory to thee.

Priest. The Lord shall bless thee out of Sion: and thou shalt see the good of Jerusalem all the days of thy life.

People. Glory to thee our God, glory to thee.

Priest. Yea, thou shalt see thy children's children, and peace upon Israel.

People. Glory to thee our God, glory to thee.

Then the deacon says,

Give the Blessing, Sir.[a]

And the Priest pronounces,

Blessed be the Kingdom of the Father, and of the Son, and of the Holy Ghost, now, and always, even for ever and ever.

Choir. Amen.

Deacon. [b]In peace, of the Lord let us make entreaty:

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[a] Compare p. 215, n. 7.

[b] The Μεγάλη Συναπτή, or Great Litany. See p. 215, n. 8.

Choir. Lord, have mercy.

Deacon. For the peace that is from above:

Choir. Lord, have mercy.

Deacon. For the peace of the whole world:

Choir. Lord, have mercy.

Deacon. For this holy House:

Choir. Lord, have mercy.

Deacon. For our Archbishop (*such a one*):

Choir. Lord, have mercy.

Deacon. For the servants of God, this (man A. B.) here present, and this (woman C. D.) here present, who are now joining themselves to one another in the society of Marriage, and for their safety, of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. That this Marriage may be blessed, like that in Cana of Galilee,[a] of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. That sobriety may be given them, and fruit of the womb as may be most expedient for them, of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. That they may be gladdened by the sight of sons and daughters, of the Lord let us make entreaty.

Choir. Lord, have mercy.

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[a] John ii. 1–11.

Deacon. That the delight of goodly offspring may be granted them, and an unreproached life, of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. That all petitions for safety may be granted them and us, of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. That they and we may be delivered out of every affliction, of the Lord let us make entreaty.

Choir. Lord, have mercy.

Deacon. Assist, save, pity and defend us, O God, by thy grace.

Choir. Lord, have mercy.

Deacon. Commemorating our most holy, spotless, exceeding blessed, glorious Lady, God-bearing and Ever-virgin Mary, with all the Saints, let us commit ourselves, and one another, and our whole life to Christ our God.[†]

[†] Greek, Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου,* καὶ ἀειπαρθένου† Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

This is a kind of golden climax to their Litanies, and constantly recurring in the various offices of the Eastern Church. Compare p. 217.

* We have translated Θεοτόκου, not "*Mother of God*," (the phrase of Rome,) but *God-bearing*: 1st, because every English speaking individual must surely *feel* a difference between the terms, if in no other respect, at least

Choir. To thee, O Lord.

The Priest exclaims,

For to thee is due all glory, honor and worship, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever.

Choir. Amen.

Deacon. Of the Lord let us make entreaty.

Then the Priest in a loud voice[6] says this

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in point of *familiarity and flippancy of expression;* 2d, because the Greek Liturgies recognise *a difference in the thought*, sometimes adding, (as in that of St. James,) expressly καὶ μητέρα τοῦ Θεοῦ ἡμῶν, "*and mother of our God*;" 3d, because we know, historically, that the Ephesian Council (A. D. 431) adopted this *studied compound*, precisely, not unduly to glorify Mary, while presenting a theologic term which would be at once obviously Scriptural and at the same time impregnable against the Arianizing Nestorians. See also the remarks of Schaff. Ch. Hist. vol. ii. p. 716, and note (2).

† "*Ever-Virgin*"—this has unquestionably been the prevailing, if not the universal tradition of the Catholic Church, both Eastern and Western. Many devout Protestants have sympathized in the sentiment that it were contrary to the dignity of Christ, "that ordinary children should afterwards proceed from the same womb out of which the sinless Saviour of the world was born."

The Scriptures which bear on the question are: "And [Joseph] knew her not *till* she had brought forth her *first-born* son." (Matt. i. 25.) "And she brought forth her *first-born* son, etc." (Luke ii. 7.) There are, besides, fourteen allusions at least to the *brothers* of Jesus, (always the same four, James, Joseph or Joses, Simon and Jude), in the Gospel history.

To this may be answered, and is answered, that "*till*" does not of *necessity* preclude the time that follows; that "*first-born*" was commonly used of the eldest, whether other children were born or not; that "*brothers*" might either refer to sons of Joseph by a former marriage, or according to Greek, and especially Hebrew usage, the term might include *cousins*, in this case the children of Mary, the wife of Cleophas. All this is indubitable, so that the Scriptures cannot be regarded as absolutely deciding this question.

The affirmative side rests on the demands of *Christian sentiment* and the uncontradicted *tradition* of the Church. The negative on the *prima facie sense* of the record.

[6] See p. 218, n. 9.

PRAYER.

O God, who art spotless, and the Creator of the whole universe, who, through thy loving-kindness, didst transform into a woman[9] the rib of the first-father, Adam, and didst bless them, and say: Be fruitful and multiply and subdue the earth:[10] and didst declare them both an harmonious unity,[11] by means of the joining together: for, Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh:[12] and, Whom God hath joined together, let not man put asunder:[13] who didst bless thy servant Abraham, and open Sarah's womb,[14] and make him father of many nations:[15] who didst graciously give Isaac to Rebecca,[16] and didst bless her offspring:[17] who didst unite Jacob to Rachel,[18] and of him didst raise up the twelve Patriarchs:[19] who didst join Joseph and Asenath[20] together, and didst graciously give to them, as the fruit of parentage, Ephraim and Manasseh:[21] who didst accept Zacharias and Elizabeth,[22] and

[9] Gen. ii. 21–24. [10] Gen. i. 28.

[11] "And didst declare them both *one harmony* [of limbs]." The Greek is καὶ ἀμφοτέρους αὐτοὺς ἓν μέλος ἀναδείξας διὰ τῆς συζυγίας.

[12] Gen. ii. 24. [13] Matt. xix. 6, Mark x. 9.

[14] Gen. xxi. 1, 2. [15] Gen. xxii. 17.

[16] Gen. xxiv. 63–67. [17] Gen. xxvii. 27–40.

[18] Gen. xxix. 10–20. [19] Gen. xxv. 23–26.

[20] Gen. xli. 45. [21] Gen. xli. 50–52. [22] Luke i. 13.

raise up the Forerunner as their offspring:[32] who didst rear from the root of Jesse,[34] according to the flesh, the Ever-virgin, and of her didst become flesh,[35] and wast born for the salvation of mankind: who through thy unspeakable free gift, and great goodness, wast present in Cana of Galilee,[36] and didst bless the Marriage there,[37] that thou mightest manifest, that lawful wedlock is thy will, and the parentage that arises from it: do thou, O most holy Sovereign Master, accept the entreaty of us thy suppliants, and as [thou didst come] there, come also here by thy unseen presence: Bless this Marriage, and give to these, thy servants, (*such a man*) and (*such a woman*), a peaceful life, length of days, sobriety, mutual love in the bond of peace, a long-lived seed, grace [resting] upon [their] children, and the everlasting crown of glory. Count them worthy to see children's children: preserve their bed from adulterous snares: and give to them of the dew of heaven from above, and of the fatness of the earth.[38] Fill their houses with corn and wine and oil and every good thing,

[32] Luke i. 57–80

[34] Matt. i. 6; Luke iii. 23.

[35] Matt. i. 18–25; Luke i. 26–35.

[36] John ii. 1–10.

[37] Compare page 33.

[38] Gen. xxvii. 28, 39. The exquisite *rural* blessing of Isaac upon Jacob, (whom he then supposed to be Esau, his first-born,) and afterward on Esau himself.

that they may impart also to them who have need,[29] granting therewith to those also who are here present with [us] all petitions for safety.[30]

For a God of mercy, compassions and loving-kindness art thou, and the glory we ascribe to thee, with thy Eternal Father, and thy most holy and good and life-giving Spirit, now, and always, even for ever and ever.

Choir. Amen.

Deacon. Of the Lord let us make entreaty.

Then the Priest says the following

PRAYER.

Blessed art thou, O Lord, our God, the ministering Priest of the mystical and spotless Marriage, and Law-giver of that which is corporeal, the Guardian of immortality and the good Dispenser of the things of this life: do thou also now, O Sovereign Master, who in the beginning didst fashion man, and set him as king of the uni-

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[29] Eph. iv. 28.

[30] As to this often recurring phrase of the Eastern Litanies, (in Greek *δωρούμενος ἅμα αὐτοῖς τε καὶ ἡμῖν, καὶ τοῖς συμπαροῦσι, κτλ, πάντα τὰ πρὸς σωτηρίαν αἰτήματα*), see pp. 216, 228., etc., and compare, as curiously indicating source, the concluding part of the Prayer for Parliament and for Congress, beginning "These and all other necessaries for them, for us, etc:" also the close of the Morning Prayer for Families, in the American Book.

verse,[81] and say: It is not good that a man should be alone upon the earth: I will make him a help meet for him:[82] and He took one of his ribs and fashioned a woman, and when Adam saw her, he said: This is now bone of my bones, and flesh of my flesh:[83] she shall be called Woman, because she was taken out of her[84] Man; Therefore shall a man leave his father and his mother and shall cleave unto his own[85] wife, and the two shall be one flesh: and whom God hath joined, let not man put asunder:[86] do thou also now, O Sovereign Master, Lord our God, send down thy heavenly grace upon these thy servants, (*such a man*) and (*such a woman*): and grant to this maiden to be obedient to her husband in all things, and that this thy servant may be head of the wife, that they may live according to thy will. Bless them, O Lord our God, as thou didst bless Abraham and Sarah. Bless them, O Lord our God, as thou didst bless Isaac and Rebecca. Bless them, O Lord our God, as thou didst bless Jacob and all the Patriarchs. Bless them, O Lord our God,

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[81] Gen. i. 28, 29.

[82] Gen. ii. 22, 23.

[83] Gen. ii. 18.

[84] The Ritual quotes and follows the reading of the LXX, (Γένεσις, Κεφ. Β. 23) ὅτι ἐκ τοῦ ἀνδρὸς αὕτη ἐλήφθη.

[85] The Ritual here goes beyond the reading of the Sacred Text strengthening πρὸς τὴν γυναῖκα αὐτοῦ into τῇ ἰδίᾳ γυναικί.

[86] Matt. xix. 6; Mark x. 9.—Slightly weakened.

as thou didst bless Joseph and Asenath. Bless them, O Lord our God, as thou didst bless Moses and Zipporah.[37] Bless them, O Lord our God, as thou didst bless Joachim and Anna.[38] Bless them, O Lord our God, as thou didst bless Zacharias and Elizabeth.[39] Effectually defend them, O Lord our God, as thou didst effectually defend Noah in the Ark.[40] Effectually defend them, O Lord our God, as thou didst effectually defend Jonas[41] in the belly of the whale. Effectually defend them, O Lord our God, as thou didst effectually defend the three holy children from the fire,[42] by sending down on them dew from heaven: and may that grace come upon them which was with the blessed Helen[43]

[37] Ex. ii. 22; for the preceding allusions see p. 230.

[38] The supposed father and mother of the Blessed Virgin Mary. For the story one must refer to the *Protevangelium* of James, in the collection of Apocryphal Gospels. Though these fabulous stories are condemned by the Catholic Church, yet the names and many other doubtful matters have passed into Catholic tradition. Compare Schaff, History of the Church, vol. ii. p. 413.

[39] Luke i. 58.

[40] Gen. viii. 1.

[41] Jonah ii. 10.

[42] Dan. iii. 23–27.

[43] The mother of Constantine the Great. In A. D. 326, at the age of seventy-nine, she made a pilgrimage to Jerusalem, was baptized in the Jordan, discovered the Holy Cross, removed the Pagan abominations, and built Christian Churches on Calvary and Olivet. Her name thus identified with the discovery of the Cross, and the pious superstitions of the holy places, has been honored with a place in the catalogue of Saints.

Her story, not dissimilar, is more romantic than that of Cath-

when she found the precious Cross. Remember them, O Lord our God, as thou didst remember Enoch,[44] and Joseph,[45] and Elijah.[46] Remember them, O Lord our God, as thou didst remember the holy Forty Martyrs,[47] by sending down crowns

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arine of Russia. She was the daughter of an inn-keeper, became the first wife of Constantius, after having been his mistress, (as was Catharine of Peter the Great,) then divorced, like Josephine, that he might marry a daughter of Maximian, she was restored to the imperial dignity by her son. By her great beauty, feminine tact and good fortune she rose from obscurity to the splendor of a court. By the sincerity, zeal and devoutness with which she threw herself into her adopted religion, she passed from the character of a Pagan flower-girl to that of one of the most venerated Saints of the Catholic Church.

Mr. Schaff observes (History of the Church, vol. ii. p. 19) that "Helena would form an interesting subject for a historical novel illustrating the leading events of the Nicene age and the triumph of Christianity in the Roman Empire."

[44] Gen. iii. 24; Jude, 14. [45] Gen. xxxix. 21; xli. 39–44.

[46] 1 Kings xix. 4–8.

[47] The *forty Christian soldiers at Sebaste*, in Armenia, who, A.D. 324, by command of M. Atilius, legate of Licinius, for refusing to sacrifice, were exposed naked a whole night during the severest cold of winter on a frozen pond. All remained firm and perished, save one who early in the evening yielded to the suffering and apostatized. His place, however, was taken by the Pagan Centurion of the guard, Sempronius, who was converted by their constancy and glorious death-scenes, and aspired himself to martyrdom—at the vision (say the legends,) of *an angel bringing thirty-nine crowns from heaven* and passing over the corpses with a fortieth. But the whole has been so varied and embellished by the Homilists (*e. g.* S. Basil, Sermon on the Forty Martyrs,) that it is now difficult to say how much is actual history.

upon them from heaven. Remember, O Lord our God, also the parents who reared them: for the prayers of parents establish the foundations of houses. Remember, O Lord our God, thy servants, the Bridal-attendants, who have assembled unto this feast. Remember, O Lord our God, thy servant this (A. B.) here present, and thy handmaid this (C. D.) here present, and bless them. Grant them fruit of the womb, fair offspring, harmony of souls and bodies. Exalt them, like the Cedars of Lebanon, like a fruitful vine. Bestow seed-corn upon them, that having all sufficiency, they may abound untc every work that is good and well-pleasing to thee; and may they see their children's children like olive plants around their table: and being well-pleasing in thy sight, may they shine as stars of heaven, in thee our Lord: to whom is due all glory and power and honor and worship, now, and always, even for ever and ever.

Choir. Amen.

Deacon. Of the Lord let us make entreaty.

Then the Priest, again, with a loud voice, says this

PRAYER.

O God, who art holy, who didst fashion man from the ground, and build up woman from his rib, and join to him a help meet for him, because it so pleased thy Majesty that man should not

be alone upon the earth: do thou also now, O Sovereign Master, put forth thy hand from thy holy habitation, and join thy servant, this (A. B.) here present, and thy handmaid, this (C. D.) here present, because of thee is woman joined to man. Join them together in harmony: unite them by the crown[46] into one flesh: vouchsafe to them fruit of the womb, and the delight of goodly offspring.

For thine is the might, and thine is the kingdom, and the power, and the glory, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever.

Choir. Amen.

After the Amen, the Priest taking the Wreaths, crowns first the Bridegroom, saying

The servant of God, (*such a one*,) is crowned with the handmaid of God, this (C. D.) here present, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

This he says thrice, and makes the sign of the Cross.

Then he crowns also the Bride, saying,

The handmaid of God, (*such a one*,) is crowned with the servant of God, this (A. B.) here present, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

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[46] Compare p. 87, Art. 4, and p. 88, note 46.

This he says thrice, and makes the sign of the Cross as before.

Then he blesses them, saying three times,

O Lord, our God, crown them with glory and honor.

After this, the Deacon going in front of the Holy Gates, says,

Let us attend.

And the Reader [chants],

Alleluia, *a Psalm of David.*[48]

Deacon. Wisdom!

Then the Reader chants the Prelude[49] *to the Epistle.*
ivth Plagal Mood.[51]

Thou settest crowns of precious stones on their head.

They asked life of thee, and thou gavest it them, even length of days for ever more.

Then the Deacon says, again,

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[48] In the Rubric, here as at the end of the Epistle, the Greek runs as we have given it, "Alleluia, *a Psalm of David.*" But no psalm is here sung, nor is there any trace in Greek rituals that one was ever sung here. Some Greek commentators receive it as explanatory, *i. e.*, that this ascription was the composition of David. But all is uncertain.

[49] *The Prelude* before the Epistle consists always of a verse and response, commonly from the Psalms, yet seldom taking consecutive phrases. The Prelude is said to signify the previous announcement by the Prophets of that aspect of Christ which the Epistle is about to declare.

[51] See Introductory Note, page 211, n. 10.

Let us attend.

The Reading is from Paul's Epistle to the Ephesians, chapter v. verse 20.

Reader. Brethren, give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great

mystery: but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

The Epistle being finished, the Priest and the Reader chant,

Alleluia, *a Psalm of David.*

1st Plagal Mood.[82]

Do thou O Lord defend and effectually preserve us.

While this is chanting, the Deacon taking the Censer and incense, approaches the Priest; and having received a blessing from him, incenses the holy Table round about, and the whole Sanctuary, and the Priest. Then the Priest says, in silence,[83] *the following*

PRAYER BEFORE THE GOSPEL.

Shine in our hearts, O Sovereign Master and God of loving-kindness, with the unmingled light of thy Divine knowledge, and effectually open the eyes of our understanding, for the perception of the proclamations of thy Gospel. Put in us, also, the fear of thy blessed Commandments, so that we may trample under foot all fleshly lusts, and seek a spiritual citizenship, feeling and doing all things that are for thy well-pleasing. For thou art the Illuminator of our souls and bodies, and

[82] See Introductory Note, p. 211, n. 10.

[83] Greek, Μυστικῶς, see p. 218, n. 9.

to thee we ascribe the glory, with thy Eternal Father, and thy most holy and good and life-giving Spirit, now, and always, even for ever and ever.

Then the Deacon, having laid away the Censer, approaches the Priest, [standing at the Holy Table,] *and bending down toward him his head, holding his scarf with the holy Gospel on the tips of his fingers, in that place of the holy Table where it lies, says,*

Bless, Sir, the Announcer of this holy Apostle and Evangelist John.

Then the Priest sealing him, [with the sign of the Cross], *says,*

May God, through the Intercessions of the holy, glorious Apostle and Evangelist John, grant to thee speech for announcing with great power, to the fulfillment of the Gospel of His beloved Son, our Lord Jesus Christ.

Then the Deacon, having said the

Amen,

And having piously worshipped the holy Gospel, takes it; and going out through the Holy Gates, lights being carried before him, comes and stands on the Ambon,[44] *or in the appointed place*

Then the Priest, standing in front of the holy Table, and looking towards the west proclaims,

Wisdom! let us stand erect and hear the holy Gospel. Peace be with all.

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[44] See Plan of an Eastern Church, at the end of this Appendix.

Deacon. The Reading is from the holy Gospel according to John, chapter ii. 1.

Priest. Let us attend.

Deacon. At that time there was a Marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The Gospel being finished, the Priest says to the Deacon,

Peace be with thee who dost announce the Gospel.

Then the Deacon, going as far as the Holy Gates, gives the holy Gospel to the Priest, and standing in the accustomed place begins as follows,

"Let us all say from our whole soul, and from our whole mind let us say,

Choir. Lord, have mercy. (*Three times.*)

Deacon. Lord Almighty, God of our fathers, we beseech thee, hear, and have mercy.

Choir. Lord, have mercy.

Deacon. Have mercy upon us, O God, according to thy great mercy: we beseech thee, hear, and have mercy.

Choir. Lord, have mercy.

Deacon. Moreover we pray for mercy, life, peace, health, safety, watchful care, pardon, and remission of sins, of thy servants, this (A. B.) here present, and this (C. D.) here present, who are now joined to one another in the society of marriage.

People. Lord, have mercy.

Then the Priest exclaims,

For thou art merciful, and a God of loving-kindness, and to thee we ascribe the glory, the

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[a] The Ἐκτενή, or Fervent Supplication. See p. 215, n. 8.

Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever.

Choir. Amen.

Deacon. Of the Lord let us make entreaty.

Then the Priest says this

PRAYER.

O Lord, our God, who, in thy ministry of salvation, didst vouchsafe to render Marriage honorable by thy presence at Cana of Galilee: do thou also, now, effectually defend in peace and harmony, thy servants, (*such a one*,) and (*such a one*,) whom thou hast been pleased should be joined to one another. Render their Marriage honorable: keep their bed wholly undefiled: be pleased that their intercourse shall abide wholly unblemished, and count them worthy to arrive at a fruitful old age, doing thy Commandments with a pure heart.

For thou, O our God, art a God to have mercy and to save, and to thee we ascribe the glory, with thy Eternal Father, and thy most holy, good and life-giving Spirit, now, and always, even for ever and ever.

Choir. Amen.

Deacon. [56] Assist, save, pity, and effectually defend us, O God, by thy grace.

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[56] The concluding part of the Μεγάλη Συναπτή, or Universal Litany, with variations. See p. 215, n. 8.

Choir. Lord, have mercy.

Deacon. That the whole day may be perfect, holy, peaceful, and without sin, of the Lord let us beg.

Choir. Grant, O Lord.

Deacon. An angel of peace, a faithful guide, a defender of our souls and bodies, of the Lord let us beg.

Choir. Grant, O Lord.

Deacon. Pardon and remission of our sins and transgressions, of the Lord let us beg.

Choir. Grant, O Lord.

Deacon. The things which are good and profitable for our souls, and peace for the world, of the Lord let us beg.

Choir. Grant, O Lord.

Deacon. The rest of our life in peace and penitence to fulfill, of the Lord let us beg.

Choir. Grant, O Lord.

Deacon. The unity of the faith, and the fellowship of the Holy Ghost, of the Lord let us beg; and commit ourselves and one another, and our whole life to Christ our God.

Choir. To thee, O Lord.

The Priest exclaims,

And vouchsafe that we, O Sovereign Master, with boldness, uncondemned, may venture to address thee the God and Father of heaven, and say,

The people also say,

Our Father, etc.

Priest, (*loudly*). For thine is the kingdom, etc.

Choir. Amen.

Priest. Peace be with all.

Deacon. Let us bow our heads to the Lord.[87]

Then is brought the Cup of Fellowship, and after the Deacon has said,

Of the Lord let us make entreaty.

The Priest blesses it, saying the following

PRAYER.

O God, who hast made all things by thy power and established the habitable earth, set in order the crown[88] of all things that have been made by thee, and granted this cup of fellowship to those who have been joined into the society of Marriage, bless [it] with a spiritual blessing.

For blessed is thy name, and glorified is thy kingdom, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever.

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[87] It is to be borne in mind, that in the Greek Church, the people *never sit*, but stand through all services, and express their devotion in reverently bowing—often practically prostrating themselves before the Lord. When the Gospel is read they are required to "*stand erect*." See p. 241.

[88] That is man, the human race, in its imperial relations to this world.

Choir. Amen.

Then the Priest, taking the Cup of Fellowship into his hands, gives [it] to them three times, first to the Man, and then to the Woman: and, immediately, takes [hold of] them, the Bridal-attendant [of each] holding on upon the Crowns from behind, and causes them to move around as in the form of a circle During this movement, the Priest or the People sing the following,

ANTHEMS,

To the 1st Plagal Mood.[80]

Dance, O Isaiah: the Virgin has conceived and brought forth a Son, Immanuel,[80] both God and Man: the BRANCH[81] is His name: Him we magnify, and the Virgin we bless.

Holy Martyrs, who have nobly wrestled, and have been crowned, intercede with the Lord to have mercy upon our souls.

Glory to thee, O Christ, God, boast of Apostles, delight of Martyrs, of whom thou wast the preaching.

Glorified be the equal, life-giving, and indivisible Trinity, at all times, now, and always, even for ever and ever. Amen.

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[80] See Introductory Note, p. 211.

[80] Compare Isaiah vii. 14.

[81] Greek, Ἀνατολὴ ὄνομα αὐτῷ: quoted from the LXX., Zech. vi. 12; compare also Zech. iii. 8.

Then the Priest removes the Crowns: and as he removes the Crown of the Bridegroom, he says,

Be magnified, O Bridegroom, as Abraham, and be blessed as Isaac, and be multiplied as Jacob, walking in peace, and doing in righteousness the Commandments of God.

In removing that of the Bride, he says,

And thou, O Bride, be magnified as Sarah, and be delighted as Rebecca, and be multiplied as Rachel, delighting in thine own husband, observing the boundaries of the law, for so has it pleased God.

Then the Deacon says,

Of the Lord let us make entreaty.

And the Priest says the following

PRAYER.

O God, our God, who wast present in Cana of Galilee, and didst bless the Marriage there, bless also these thy servants, who by thy Providence have been joined together into the society of Marriage. Bless their going in and coming out: fill their life with good things: receive their Crowns in thine own Kingdom, and preserve

them from spot, from fault, and from adulterous snares, for ever and ever. Amen.

Priest. Peace be with all.

Deacon. Let us bow our heads unto the Lord.

And again the Priest prays:

O Father, Son, and Holy Ghost, the most holy, equal, and life-commanding Trinity, the one Godhead and Kingdom, bless us, and grant to us length of days, goodly offspring, advancement of life and faith, satisfy us with all the good things of earth, and vouchsafe to us also the enjoyment of the good things that are promised: by the intercessions of her, the holy God-bearer, and of all the Saints: Amen.

Then the friends enter and make good wishes for them. And after they have kissed one another, is made by the Priest, as follows.

THE FINAL DISMISSION:

May Christ, our true God, who by the sojourn in Cana rendered Marriage honorable, by the intercessions of His most holy Mother, and of the holy, glorious, and most applauded Apostles, of the holy, Divinely Crowned Emperors and Equals of the apostles, Constantine and Helen, of the holy Arch-martyr Procopius,[80] and of all the

[80] A Presbyter, the first of the Martyrs in Palestine, A. D. 304, under the persecution of Diocletian. His trial and death occurred on the 7th of June, and it is with a description of it, that Eusebius opens his famous "Book of Martyrs of Palestine."

Saints, have mercy upon us and save us according to His goodness and loving-kindness.

Deacon. Depart in peace.

People. In the name of the Lord.

Priest. The love of God the Father, the grace of the Son even our Lord Jesus Christ, the communion and gift of the Holy Ghost, be with us all, now, and always, even for ever and ever.

People. Amen. Blessed be the name of the Lord.

END OF THE CEREMONY OF THE CORONATION.

III.

PRAYER FOR DISMISSAL OF CROWNS.

ON THE EIGHTH DAY.

[*On the octave of the Wedding-day, after the holy Communion, just preceding the final Dismissory Prayer, the newly Married parties come forward, (repeating their positions at the ceremony of the Coronation), the Crowns are again set upon their heads, and the Priest says the following*

PRAYER.]

O Lord, our God, who hast blessed the Bridal Wreath of the year,[1] and hast delivered [to us] that the present Crowns should be set upon those

[1] The earliest thought of the Church, and the primitive usage was, (see pp. 88 and 107), to employ mere wreaths of flowers, which deck the Spring and Summer, as it were, "the Bridal Wreath of the year." These were beautiful and symbolic, comparatively inexpensive, and easily obtainable by all, but they soon faded and fell to decay.

Later and modern customs have brought golden crowns into use, sometimes richly studded with gems. These may be received among the Bridal-gifts; and then though "dismissed" from their service in the Church, are carefully preserved with them at home, as mementoes of the Wedding-day. They may, however, like the Cup and Altar-plate, form part of the furniture of the Sanctuary, and be used in successive Marriages, perpetually.

who are joining themselves to one another by the law of Marriage, and dost allot this to them as a reward of sobriety,[3] because chaste they were joined together in Marriage which has been by thee made lawful: do thou, also, at the putting away of the present Crowns, bless those that have been joined to one another, and effectually preserve their union unbroken; so that they may give thanks through all time to thy most holy name, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever. Amen.

Peace be with all.

Bow your heads to the Lord.

Having attained our mutual desires, O Lord, and having consummated the Rite of Marriage as it was in Cana of Galilee, also in drawing the the covenants concerning it to a close, we thy servants, ascribe glory to thee,[5] the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever. Amen.

Then the Dismission is made.[6]

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[3] Compare p. 83 and note 35.

[5] *Σύμφωνα καταντήσαντες οἱ δοῦλοι σου, Κύριε, καὶ τὴν ἀκολουθίαν ἐκτελέσαντες τοῦ ἐν Κανᾷ τῆς Γαλιλαίας γάμου, καὶ συστέλλοντες τὰ κατ' αὐτὸν σύμβολα, δόξαν σοι κτλ.*

[6] Commencing "May Christ our true God," etc. See p. 224.

END OF THE PRAYER FOR DISMISSAL OF CROWNS.

IV.

DIGESTS CONCERNING SECOND MARRIAGES.

Summary of Nicephorus[1] *Patriarch of Constantinople, the Confessor.*

He who marries a second time, is not only not crowned, but is even censured, and forbidden to partake of the spotless Mysteries for two years: he who marries a third time, for five.

From the Answers of the blessed Nicetas[2] *Metro-*

[1] He was deposed and banished, A.D. 815, by the Emperor Leo the Armenian, after a vigorous struggle against the incoming iconoclasm of that age. His *realistic* as well as ascetic and conservative views, are apparent in this scrap from his pen. The whole interesting story, (which is well given by Neander, Ch. Hist., Vol. iii., p. 533 et seq. Amer. Ed.), illustrates the "irrepressible conflict" between *Idealism* and *Realism*, essentially founded, as it seems, in the diverse mental constitution and training of men, appearing, in one form or another, in every generation; and in our own, fighting over these same old battles as "*Evangelical*" and "*Ritualistic*" or "*Ultramontane*" parties, so-called.

[2] Youngest son of the Emperor Michael I., who, in A.D. 813, yielded his place to Leo the Armenian, and went into a monastery. The son became a monk at the age of fourteen, and assumed the name Ignatius, by which he is known in history. He

politan of Heracleia,[3] *concerning the things of which he was questioned by Constantine*[4] *the Bishop.*

The strict rule does not crown those who marry a second time: but the usage of the Great Church not only does not observe such rules, but sets the Bridal Crowns both upon those who marry the second time and upon those who marry the third time, and no one has ever yet been accused on this charge, save that they are barred

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was a man of great merit, and distinguished himself by a life of earnest activity and love. In acknowledgment of his great worth and high birth, he was elevated to the Patriarchate of Constantinople by the Empress Theodora in A.D. 846. He was of the Realistic school, and a devoted image worshipper. The Iconoclasts already in his day had become in the ascendant. A tone of sad irony is clearly distinguishable in this reply. "The Great Church no longer observes such rules." He states the facts of usage, though very abhorrent to his own views and feelings. His fidelity to his principles, cost him his place. In the year A.D. 857, he was deposed and banished to the island of Terebinthus; but ten years later was restored, and died Patriarch of Constantinople.

[3] This is an error of the accepted text, which, elsewhere, in several minor rubrics and notices, is obviously and confessedly corrupt.

[4] A contemporary Bishop of Nacolia in Phrygia. His personal history is obscure. He is mentioned in the history of the time as an earnest partizan in the iconoclastic struggle, under the force of which Nicetas alias Ignatius was driven from the Patriarchal chair. The questions referred to in the text, were, no doubt, a part of his efforts to bring upon his Metropolitan, (theologically his adversary), that which actually occurred.

from the holy Communion, one, or a second time. But, also, for the Presbyter who has solemnized their Marriage to join them at the wedding feast, has not been customary, according to the VIIth Canon of the Council of Neo-Cæsarea.[6]

ADDITIONAL NOTE.

These digests, which stand at the head of the following ceremony in the Greek Prayer Books, define the doctrine held by that Church concerning later Marriages, and are necessary to explain the peculiarities of this Rite, the chief of which are:—

1. As this second rite is held hardly to be a sacrament, or if a sacrament, to stand among the minor, not among the major ones, its whole tenor carries less of elaborate and solemn dignity, than the former; the forms are more curt and common; and a *general secondary character* is impressed upon it.

2. In use, it is not, like the former, united into one service with the holy Communion, but is *performed separately*, as an office by itself.

3. It is made up of *an abbreviated union of the two offices* of Espousals and Crowning, with alterations.

[6] Held in the year A.D. 314; at which the relations of the clergy to Marriage, in all their aspects, were especially considered and legislated on.

4. *Alterations in the text.* In the section of the Espousals, it omits seven petitions from the first Litany, substituting two of a different character; also, the long concluding prayer, substituting another.

In the section of the Coronation, the omission covers the whole of the first half, to the prayer beginning, "O God, who art holy," &c. This excludes the Marriage Psalm, and the two long and principal prayers of that office, instead of which one long prayer is introduced, interceding for the penitence of the contracting parties, and the forgiveness of their guilt in "coming together into a second society of Marriage."

ORDER FOR A SECOND MARRIAGE.

The Priest begins aloud,[6]

Blessed be our God, at all times: now, and always, even for ever and ever.

Then follows the Trisagion,[7]

Holy, Holy, Holy, Lord of Sabaoth; heaven

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[6] See p. 218, note 9.

[7] In Latin the Tersanctus, called also the Cherubic, or Angelic, and sometimes the Triumphal Hymn.

Παρεστήκασι χιλιάδες Ἀρχαγγέλλων καὶ μυριάδες Ἀγγέλλων, τὰ χερουβὶμ, καὶ τὰ Σεραφὶμ, ἑξαπτέρυγα, πολυόμματα, μετάρσια, πτερωτά, Τὸν Ἐπινίκιον Ὕμνον ᾄδοντα, βοῶντα, κεκραγότα καὶ λέγοντα,

and earth are full of thy glory. Hosanna in the highest: blessed is He that cometh in the Name of the Lord: Hosanna in the highest.

And the DISMISSORY ANTHEM *for the day.*[a]

Then the Deacon or Priest says the following

LITANY.

Minister. In peace, of the Lord let us make entreaty.

Answer. Lord, have mercy.

Minister. For the peace that is from above:

Answer. Lord, have mercy.

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[a] Ἅγιος, ἅγιος, ἅγιος, κτλ. "By thee stand thousands of Archangels, and ten thousands of Angels, the Cherubim, and the Seraphim, with six wings and many eyes, floating on their wings aloft, singing, roaring, shouting and saying the *Triumphal Hymn*, Holy, Holy, Holy, &c." The Liturgy of Chrysostom, of Basil, &c.

[b] Τὸ Ἀπολυτίκιον τῆς ἡμέρας, *scilicet* τροπάριον; called also simply τὸ τροπάριον τῆς ἡμέρας, i.e. the concluding troparion or anthem said or sung at the end of divine service. Every Dominical and Ecclesiastical feast, (which will therefore cover every day of the year), has its appropriate ἀπολυτίκιον.

The seemingly strange insertion of a Dismissory Anthem at the commencement of this service may be thus explained. The office, as we have said above, (see Additional Note, p. 255, Art. 8), is regarded only as extraordinary and contingent, and is made a composite and accommodated service. The Blessing represents the Evening and Morning Service with which these always begin. The "Thrice-holy" represents the service of the holy Communion, of which it is the culminating point of devotion. Then the Dismissory Anthem for the day constitutes the appropriate conclusion to this abridged introduction.

Minister. For the peace of the whole world:

Answer. Lord, have mercy.

Minister. For this holy House:

Answer. Lord, have mercy.

Minister. For the servants of God, (*such a man*) and (*such a woman*), and their protection in God, and their united life, of the Lord let us make entreaty.[9]

Answer. Lord, have mercy.

Minister. That they may dwell together in goodly harmony, of the Lord let us make entreaty.

Answer. Lord, have mercy.

Minister. Assist, save, pity and defend us, O God, by thy grace.

Answer. Lord, have mercy.

Minister. Commemorating our most holy, spotless, exceeding blessed, glorious Lady, God-bearing, Ever-virgin Mary, and all the Saints and just men, let us commit ourselves and one another and our whole life to Christ our God.

Answer. To thee, O Lord.

Priest.

For to thee is due all glory, and honor, and worship, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever.

Answer. Amen.

[9] This suffrage and the next, are peculiar to this office.

Then the Priest prays as follows,

Of the Lord let us make entreaty.

O Eternal God, who dost bring together into unity things that are divided, ordaining for them the bond of a covenant not to be broken; thou who didst bless Isaac and Rebecca, and appoint them heirs of thy promise, do thou bless, also, these thy servants, guiding them in every good work.

For thou art a God of mercy and loving-kindness, and to thee we ascribe the glory, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever.

Answer. Amen.

Peace be with all.

Bow your heads to the Lord.

O Lord our God, who didst pre-engage to thyself from the nations thy holy, virgin Church, bless these Espousals, and unite and effectually keep these thy servants in peace and harmony.

For to thee is due all glory and honor and worship, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever.

Answer. Amen.

Then the Priest, taking the Rings, gives first the golden one to the Man, then the silver one to the Woman, and says to the Man thrice:

The servant of God, (*such a one,*) plights to him-

self the handmaid of God, (*such a one,*) in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

In like manner, also, to the Woman, thrice:

The handmaid of God, (*such a one,*) plights to herself the servant of God, (*such a one,*) in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

He also makes a Cross upon their heads with the Ring [of each], and sets these upon the forefingers of their right hands. Then the Bridal-attendant [of each] exchanges the Rings.

Then the Priest says:

Of the Lord let us make entreaty.

[10] O Sovereign Master, Lord our God, who art sparing of all things, and providest for all, who knowest the secrets of men, and hast understanding of all things, be gracious toward our sins, and forgive the iniquities of thy suppliants, calling them to repentance: grant to them pardon of offences, propitiation of sins, forgiveness of iniquities, voluntary and involuntary. Thou who knowest the infirmity of man's nature, who formed it and made it, who didst forgive Rahab the harlot,[11] and accept the repentance of the Publican,[12] remember not our sins and our igno-

[10] This new and peculiar prayer concludes the Espousals.
[11] Heb. xi. 31: James ii, 25. [12] Lu. xviii. 13, 14.

rances[13] from our youth: for, if thou, O Lord, shouldst mark iniquities, O Lord, who shall stand?[14] For thou alone art righteous, without sin, holy, of great mercy, of great compassion, and repentest thee of the evil of men:[15] do thou, O Sovereign Master, make thine own thy servants, (*such a man*,) and (*such a woman*,) unite them in mutual love: give to them the Publican's conversion, the Harlot's tears,[16] the Thief's profession:[17] so that through repentance from their whole heart, doing in harmony and peace thy Commandments, they may be deemed worthy also of thy heavenly Kingdom.

For thou art the Dispenser of all things, and to thee we ascribe the glory, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever. Amen.

Peace be with all.[18]

Bow your heads to the Lord.

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[13] Greek, Μὴ μνησθῇς ἁμαρτημάτων ἡμῶν ἀγνοίας ἐκ νεότητος. Compare Ps. xxv. 7. "Remember not the sins of my youth nor my *transgressions*." In the LXX. Ἁμαρτίας νεότητός μου, καὶ ἀγνοίας μου, μὴ μνησθῇς. Also in the Litany of the English and American Churches, "That it may please thee to forgive us all our sins, negligences and *ignorances*."

[14] Ps. cxx. 3. [15] Jonah iv. 2

[16] Lu. vii. 38–44. [17] Lu. xxiii. 42.

[18] Here begins the Crowning office, with a peculiar prayer.

[19] O Lord, Jesus Christ, Word of God, who wast lifted up upon the precious and life-giving Cross, tearing in pieces the handwriting that was against us,[20] and hast delivered us from the pow er of the Devil,[21] be gracious toward the iniquities of thy servants: because, not being able to endure the heat and burden of the day, and the burning of the flesh, they come together into a second society of marriage, according to the law which thou hast given through thy chosen vessel[22] Paul the Apostle, saying on account of our low estate, It is better to marry, in the Lord, than to burn.[23] Do thou thyself, according to thy goodness and loving-kindness, pity and forgive, be gracious, forbear, remit our debts, because thou art He who hast taken our sicknesses upon thy shoulders: for there is no man without sin,[24] though his life be a single day, nor exempt from uncleanness, except thou alone who hast carried flesh without sin, and hast granted to us the passionless eternity.[25]

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[19] This takes the place of the two long prayers beginning, "O God, who art spotless, &c.," and "Blessed art thou, O Lord, our God, &c., pp. 230, 232. It is interesting to note the changed tone.

[20] Coloss. ii. 14.

[21] 2 Tim. ii. 26; Heb. ii. 14; Coloss. i. 13.

[22] Acts ix. 15. [23] 1 Cor. vii. 9.

[24] 2 Chron. vi. 36; 1 Kings viii. 46; 1 John i. 8.

[25] This is a rare and exquisite allusion. The Greek is, καὶ τὴν αἰώνιον ἡμῖν δωρησάμενος ἀπαθείαν—a word scarcely found in

For thou O God, art God of the penitent, and to thee we ascribe the glory, with the Father, and

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Ecclesiastical Greek; in the Scriptures, never. But it was the *great* word of the ancient schools, meaning with them Philosophic tranquillity, the *summum bonum* of existence. The whole tone of the present service, is condemnatory of the allowed turbulence of passion, as much so as any of the old vain philosophies could be. It admits, however, the weakness of human nature, as too infirm to work out the acknowledged good; and points to the Lord Jesus Christ, (the Author and Finisher of our faith,) as at once our Teacher and Enabler toward the better life; and who *will one day bring* His *disciples* to the holy rest of Paradise, and to the ETERNAL TRANQUILLITY of a *sinless* heaven.

Charles Wesley, who was certainly acquainted with these liturgies, (see Coke and Moore's Life of John Wesley,) seems to have had in mind this very expression of our office, when he wrote that burning lyric on the death of a brother, which contains the following:

"How blest is our brother, bereft
Of all that could burden his mind!
How easy the soul that has left
This wearisome body behind!

* * *

"This earth is affected no more
With sickness, or fretting, or pain;
The war in the members is o'er
And never shall vex him again;
Henceforward, *no anger, nor shame*
Shall redden his innocent clay;
Extinct is the animal flame,
And *passion is vanished away.*

thy[11] Holy Spirit, now, and always, even for ever and ever. Amen.

Of the Lord let us make entreaty.

O God who art holy, who didst fashion man from the ground, and build up woman from his rib, and join to him a help meet for him, because it so pleased thy Majesty that man should not be alone upon the earth: do thou also now, O Sovereign Master, put forth thy hand from thy

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"This languishing head is at rest;
Its thinking and aching are o'er;
This quiet immovable breast
Is heaved by affliction no more;
This heart is no longer the seat
Of trouble and torturing pain;
It ceases to flutter and beat—
It never shall flutter again.

"The lids he so seldom could close,
By sorrow forbidden to sleep,
Sealed up in eternal repose,
Have strangely forgotten to weep;
These fountains can yield no supplies—
These hollows from water are free;
The tears are all wiped from these eyes,
And evil they never shall see.

* * *

[11] It would seem that a Church whose Litanies, addressed to the Incarnate Lord, are perpetually speaking of "THY HOLY SPIRIT," (compare pp. 232, 241, 244, &c.,) should find little difficulty in receiving the "*filioque*" of the Western Creed.

holy habitation, and join thy servant, this (A. B.) here present, and thy handmaid, this (C. D.) here present, because of thee is woman joined to man. Join them together in harmony: unite them by the crown[n] into one flesh: vouchsafe to them fruit of the womb, and the delight of goodly offspring.

For thine is the might, and thine is the kingdom, and the power, and the glory, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever.

Answer. Amen.

After the Amen, the Priest taking the Wreaths, crowns first the Bridegroom, saying

The servant of God, (*such a one,*) is crowned with the handmaid of God, this (C. D.) here present, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

This he says thrice, and makes the sign of the Cross.

Then he crowns also the Bride, saying.

The handmaid of God, (*such a one,*) is crowned with the servant of God, this (A. B.) here present, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

This he says thrice, and makes the sign of the Cross as before.

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[n] Compare p. 87, Art. 4, and p. 88, note 46.

Then he blesses them, saying three times,

O Lord, our God, crown them with glory and honor.

Then is read the Epistle and Gospel.

[*As on pp.* 239 *and* 242.]

Then this Litany.

Minister. Let us all say from our whole soul, and from our whole mind let us say,

Answer. Lord, have mercy. (*Three times.*)

Minister. Lord Almighty, God of our fathers, we beseech thee, hear, and have mercy.

Answer. Lord, have mercy.

Minister. Have mercy upon us, O God, according to thy great mercy: we beseech thee, hear, and have mercy.

Answer. Lord, have mercy.

Minister. Moreover we pray for mercy, life, peace, health, safety, watchful care, pardon, and remission of sins, of thy servants, this (A. B.) here present, and this (C. D.) here present, who are now joined to one another in the society of marriage.

Answer. Lord, have mercy.

Then the Priest exclaims,

For thou art merciful, and a God of loving-kindness, and to thee we ascribe the glory, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever.

Answer. Amen.

Minister. Of the Lord let us make entreaty

Then the Priest says this

PRAYER.

O Lord, our God, who, in thy ministry of salvation, didst vouchsafe to render Marriage honorable by thy presence at Cana of Galilee: do thou also, now, effectually defend in peace and harmony, thy servants, (*such a one,*) and (*such a one,*) whom thou hast been pleased should be joined to one another. Render their Marriage honorable: keep their bed wholly undefiled: be pleased that their intercourse shall abide wholly unblemished, and count them worthy to arrive at a fruitful old age, doing thy Commandments with a pure heart.

For thou, O our God, art a God to have mercy and to save, and to thee we ascribe the glory, with thy Eternal Father, and thy most holy, good and life-giving Spirit, now, and always, even for ever and ever.

Answer. Amen.

Minister. Assist,[*] save, pity, and effectually defend us, O God, by thy grace.

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[*] A part of the Greek Litany, (see p. 215, n. 8), with an interesting variation in the last suffrage but one, "Christian ends of our lives," &c., all going to impress the present parties with the moral danger of a second Marriage, and their especial need of penitent preparation for the final things.

Answer. Lord, have mercy.

Minister. That the whole day may be perfect, holy, peaceful, and without sin, of the Lord let us beg.

Answer. Grant, O Lord.

Minister. An angel of peace, a faithful guide, a defender of our souls and bodies, of the Lord let us beg.

Answer. Grant, O Lord.

Minister. Pardon and remission of our sins and transgressions, of the Lord let us beg.

Answer. Grant, O Lord.

Minister. The things which are good and profitable for our souls, and peace for the world, of the Lord let us beg.

Answer. Grant, O Lord.

Minister. The rest of our life in peace and penitence to fulfill, of the Lord let us beg.

Answer. Grant, O Lord.

Minister. Christian ends of our lives, without pain, without shame, and peaceful, and a good answer at the dreadful judgment seat of Christ, let us beg.

Answer. Grant, O Lord.

Minister. Unity of the faith, and the fellowship of the Holy Ghost, of the Lord let us beg; and commit ourselves and one another, and our whole life to Christ our God.

Answer. To thee, O Lord.

The Priest exclaims,

And vouchsafe that we, O Sovereign Master, with boldness, uncondemned, may venture to address thee the God and Father of heaven, and say,

The people also say,

Our Father, etc.

Priest, (*loudly*). For thine is the kingdom, etc.

Answer. Amen.

Priest. Peace be with all.

Let us bow our heads to the Lord.

Then is brought the Cup of Fellowship, and after saying,

Of the Lord let us make entreaty.

The Priest blesses it, saying the following

PRAYER.

O God, who hast made all things by thy power and established the habitable earth, set in order the crown of all things that have been made by thee, and granted this cup of fellowship to those who have been joined into the society of Marriage, bless [it] with a spiritual blessing.

For blessed is thy name, and glorified is thy kingdom, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever.

Answer. Amen.

Then the Priest, taking the Cup of Fellowship into his hands, gives [it] to them three times, first to the Man, and then to the Woman: and, immediately, takes [hold of] them, the Bridal-

attendant [of each] holding on upon the Crowns from behind, and causes them to move around as in the form of a circle. During this movement, the Priest or the People sing the following,

ANTHEMS,

To the 1st Plagal Mood.

Dance, O Isaiah: the Virgin has conceived and brought forth a Son, Immanuel, both God and Man: the BRANCH is His name: Him we magnify, and the Virgin we bless.

Holy Martyrs, who have nobly wrestled, and have been crowned, intercede with the Lord to have mercy upon our souls.

Glory to thee, O Christ, God, boast of Apostles, delight of Martyrs, of whom thou wast the preaching.

Glorified be the equal, life-giving, and indivisible Trinity, at all times, now, and always, even for ever and ever. Amen.

Then the Priest removes the Crowns: and as he removes the Crown of the Bridegroom, he says,

Be magnified, O Bridegroom, as Abraham, and be blessed as Isaac, and be multiplied as Jacob, walking in peace, and doing in righteousness the Commandments of God.

In removing that of the Bride, he says,

And thou, O Bride, be magnified as Sarah, and be delighted as Rebecca, and be multiplied as Rachel, delighting in thine own husband, observ-

ing the boundaries of the law, for so has it pleased God.

Then

Of the Lord let us make entreaty.

And the following

PRAYER.

O God, our God, who wast present in Cana of Galilee, and didst bless the Marriage there, bless also these thy servants, who by thy Providence have been joined together into the society of Marriage. Bless their going in and coming out: fill their life with good things: receive their Crowns in thine own Kingdom, and preserve them from spot, from fault, and from adulterous snares, for ever and ever. Amen.

Peace be with all.

Let us bow our heads unto the Lord.

And again the Priest prays:

O Father, Son, and Holy Ghost, the most holy, equal, and life-commanding Trinity, the one Godhead and Kingdom, bless us, and grant to us length of days, goodly offspring, advancement of life and faith, satisfy us with all the good things of earth, and vouchsafe to us also the enjoyment of the good things that are promised: by the intercessions of her, the holy God-bearer, and of all the Saints: Amen.

Then the friends enter and make good wishes for them. And after they have kissed one another, is made by the Priest, as follows,

THE FINAL DISMISSION:

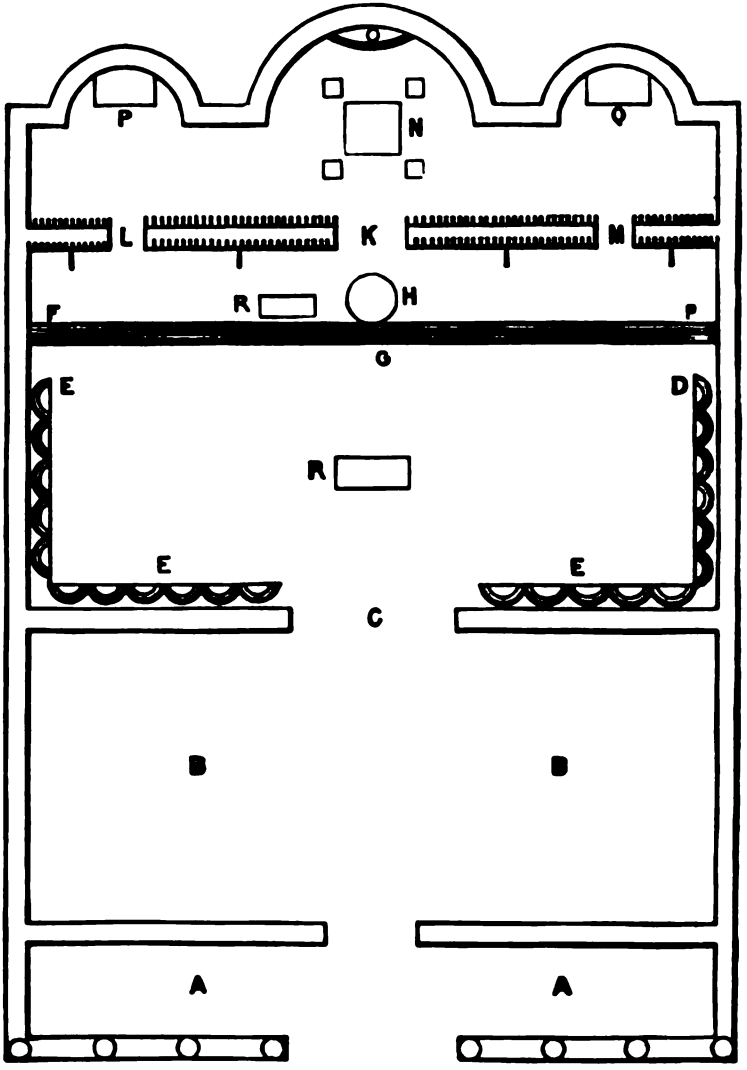
May Christ, our true God, who by the sojourn in Cana rendered Marriage honorable, by the intercessions of His most holy Mother, and of the holy, glorious, and most applauded Apostles, of the holy, Divinely Crowned Emperors and Equals of the apostles, Constantine and Helen, of the holy Arch-martyr Procopius, and of all the Saints, have mercy upon us and save us according to His goodness and loving-kindness.

Depart in peace.

People. In the name of the Lord.

Priest. The love of God the Father, the grace of the Son even our Lord Jesus Christ, the communion and gift of the Holy Ghost, be with us all, now, and always, even for ever and ever.

People. Amen. Blessed be the name of the Lord.



PLAN OF THE CATHEDRAL OF BELGRADE. (273)

EXPLANATIONS OF THE FOREGOING PLAN.[1]

A.A. *Narthex* or *Porch;* in which, or in a gallery over which, the Women worship.

B.B. *Trapeza*, or *Nave;* where the Men worship.

C. Door into the *Naos* or *Temple.*

D. The *Bishop's* seat.

E.E.E. Other seats for *Ecclesiastical Dignitaries.*[2]

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[1] This Plan, copied from Neale's "Holy Eastern Church," may be taken as a specimen of the *principal* features of an Eastern church of the simpler sort. Differences in the ground plan even are numerous. E. g. There are often side doors opening into the Nave; and this is by no means universally divided (as in our plan), by any sections or seats, but often extends in a full quadrangle to the steps of the Bema or Sanctuary, the Bishop's seat remaining alone in the south-east corner. The foremost Desk, &c., in our present plan is then of course dispensed with. On the other hand, in more elaborate Cathedrals, e. g. the Patriarchal Cathedral of Moscow, (see a plan in Stanley's Hist. Eastern Church,) are side altars, and chapels and shrines and other accessories which pertain to the highest elaboration of the rites and superstitions of that Church.

[2] There are no seats for *the people* in Eastern churches because *they* are not intended to sit during the service. See p. 246, note. But at certain passages the Ecclesiastical and high Civil Dignitaries may. Practically, however, even these often do not. There are certain anthems in the midst of the service called *Kathismata* or sitting anthems, because then the worshippers are allowed to sit or rest. This is commonly done by the people on certain supports or crutches which they carry with them for this purpose.

F.F. *Soleas* or *Choir.*

G. Steps to the *Bema* or *Sanctuary.*

H. *Ambon;* a circular platform, raised one or two steps, from which the Epistle and Gospel are read.

I.I.I.I. *Iconostasis*, or *Altar Screen.*

K. *Holy Gates.*

L.M. *North* and *South Door.*

N. *Holy Table.*

O. *Holy Throne;* seat of Archbishop, Patriarch, Metropolitan, &c.

P. *Table of proposition;* on which the elements are laid before consecration.

Q. *Sacristy;* where the Holy vestments are kept.

R.R. *Desks* for Books.

NOTE.

As much is said of the Pictures and the Controversies concerning them in the Eastern Church (see pp. 253, 254 and notes), it may be well to add that there is a considerable uniformity in the use of them, though not an absolute agreement, throughout the Eastern Churches.

The South Side of the Nave is always occupied by paintings of the Seven[s] acknowledged Councils.

[s] Namely, the Council of Nicæa, A.D. 325; of Constantinople, 381; of Ephesus, 431; of Chalcedon, 451; Second of Constantino-

The North Side, often by representations of the Parables; sometimes, of all the leading events in the Old and New Testaments.

Each side of the Entrance to the Nave, are often the Publican and the Pharisee, as the two opposite types of worshippers. Beyond these, sometimes, the Pagan Philosophers and Poets, each with a scroll in his hand containing some sentiment anticipatory of the Gospel.

On the Holy Gates are painted the Four Evangelists, as the Entrance through which come the glad tidings of the Eucharist. On each side of these Gates, sometimes, Adam and the Penitent Thief, as the first fallen and the first redeemed. On the further compartments of them, may be represented the Virgin and the Forerunner, the Baptist.

The Pictures on the Altar-screen may be given as follows:

1st. Compartment, (at top,) the Patriarchs on each side of the Eternal Father.

2d. (The next below.) The Prophets leaning toward the Virgin and Son.

3d. Varied scenes in the Life of our Lord.

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ple, 553; Third of Constantinople, 680; Second of Nicæa, 787. Each can be distinguished, in the paintings, by its peculiar arrangements, or by the Emperor or Empress who presides.

The Priest exclaims,

And vouchsafe that we, O Sovereign Master, with boldness, uncondemned, may venture to address thee the God and Father of heaven, and say,

The people also say,

Our Father, etc.

Priest, (*loudly*). For thine is the kingdom, etc.

Answer. Amen.

Priest. Peace be with all.

Let us bow our heads to the Lord.

Then is brought the Cup of Fellowship, and after saying,

Of the Lord let us make entreaty.

The Priest blesses it, saying the following

PRAYER.

O God, who hast made all things by thy power and established the habitable earth, set in order the crown of all things that have been made by thee, and granted this cup of fellowship to those who have been joined into the society of Marriage, bless [it] with a spiritual blessing.

For blessed is thy name, and glorified is thy kingdom, the Father, and the Son, and the Holy Ghost, now, and always, even for ever and ever.

Answer. Amen.

Then the Priest, taking the Cup of Fellowship into his hands, gives [it] to them three times, first to the Man, and then to the Woman: and, immediately, takes [hold of] them, the Bridal-

A RECENT CEREMONY OF THE ORTHODOX GREEK CHURCH IN NEW YORK.

The marriage of Mr. Kleon Rangabé, Greek Minister at Washington, to Miss Dorothea Gerolt, daughter of Baron Gerolt, Prussian Minister at Washington, was solemnized in the Greek chapel, at the residence of the Rev. Father Nicolas Bjerring, the pastor of the Greeks in New York. The little chapel was lighted with wax tapers, and there were only present the immediate relatives and friends of the bride and bridegroom. Among these were the Russian Minister at Washington, Mr. Catacazy, and Mr. Botazzi, Greek Consul in New York.

The pastor met the company outside the sanctuary, and handing both to the bride and groom a lighted candle, imbedded in a bouquet of flowers, he returned to the altar and read prayers for several minutes. Returning to the candidates, he received from the bridegroom the rings, with which he again went to the altar and read prayers. Approaching the candidates once more, he questioned both as to whether any impediments to the marriage existed, after which he handed a ring to each. During this ceremony, two golden crowns, studded with gems, were held above the heads of the bride and bridegroom, Mr. Catacazy holding the one over the bride, and Mr. Botazzi performing a similar office for the bridegroom. After a brief exhortation to the young couple, the crowns were again held over the heads of the bride and bridegroom, and the priest then offered a golden cup containing wine to each of the candidates, after which the prayers were read, the entire ceremony concluding with the benediction, the priest first kissing the golden cross, and then presenting it to the bride and bridegroom, to go through the same ceremony.

END OF THE MARRIAGE CEREMONY OF THE GREEK CHURCH.

APPENDIX D.

THE JEWISH MARRIAGE CEREMONY.

THE BLESSINGS OF THE

MARRIAGE CEREMONY

(ACCORDING TO THE JEWISH RITUAL.)

A JEWISH Marriage may be celebrated in the Synagogue, at the house of the bride's father or friend, or in any other place which by the parties and their relatives is deemed suitable.

The celebration is proscribed, by custom, during the period of either of the three great festivals, and upon other days of the week than Wednesday or Thursday.

At the hour[1] appointed, the persons who are to be married, take their places under the Bridal Canopy, which, if in the Synagogue, will be erected in front of the Altar.

If the introductory services, (which are flexible

[1] "It is customary among the Israelites, that the Marriage Ceremony should be performed, between noon and early evening: not in the forenoon, nor at night; also, usually *at the rising of the moon*, and therefore, of course, at or near the period of the new moon, when only it would be at its rising within those hours." Dr. Q. MAYER, Rabbi, etc.

in minor particulars,) are to be extended, the parties to be married may sit or kneel on seats or cushions beneath the Canopy.

The officer who is to perform the Ceremony, begins with some appropriate Collect from the Jewish Ritual, or some other prayer for the prosperity and happiness of the parties in their married life. If a Rabbi, he then addresses the pair upon the mutual duties of the Matrimonial Estate, enjoining love and fidelity toward each other, and pointing out that a concord of hearts and a moral union are necessary, to render their united lives peaceful and happy.

Then is chanted or said in the Hebrew language

THE MARRIAGE PSALM,—PSALM XLV.[1]

TO THE CHIEF MUSICIAN UPON SHOSHANNIM[2] BY THE SONS OF KORAH, A MASCHIL, A SONG OF LOVE.—My heart swelleth with a good speech; I say, "My works shall be for the king;" my tongue is the pen of a ready wri-

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[1] See p. 72 and note. The translation is from Leeser's Ritual.

[2] That is the "lilies," which among the Orientals was the flower dedicated to love and rejoicing. Compare Cant. ii. 16, iv. 5, vi. 2, vii. 3. "The Oriental lily is of various colors, especially white and cerulean" "Est et rubens lilium . . . sunt et purpurea lilia." Plin. H. N. 215.

The word signifies "the bright or joyous one." The Shoshbenuth, *i. e.* daughters of brightness, the lily, or love, and the Shoshbenin, *i. e.* sons or children of the lily or love, (page 34,) have the same derivation.

ter. Thou art more fair than the children of men; grace is poured out over thy lips: therefore hath God blessed thee forever. Gird thy sword upon thy thigh, O mighty One, it is thy glory and thy majesty; yea, it is thy majesty; be prosperous, ride on for the cause of truth and meekness and righteousness; and fearful things shall thy right hand teach thee. Thy sharpened arrows—people will fall down beneath thee—will enter into the heart of the king's enemies. Thy throne, given of God, endureth for ever and ever: the sceptre of equity is the sceptre of thy kingdom. Thou lovest righteousness, and hatest wickedness: therefore hath God, thy God, anointed thee with the oil of gladness above thy companions. All thy garments are fragrant of myrrh, and aloes, and cassia; out of palaces of ivory have they made thee joyful with the sound of music. Kings' daughters are among those dear to thee: the queen standeth on thy right hand in fine gold of Ophir. Hearken, O daughter, and look, and incline thine ear, and forget thine own people, and thy father's house. Then will the king long for thy beauty; for he is thy lord; and bow thyself to him. And the daughter of Tyre shall be there with a gift; the rich among the people shall entreat thy favor. In the inner chamber the king's daughter is waiting, all gloriously attired: of wrought gold is her garment

In embroidered clothes will she be brought unto the king; virgins that follow her, her companions, are brought unto thee. They are led forth with rejoicings and gladness, they enter into the palace of the king. Instead of thy fathers shall be thy children, thou wilt appoint them as princes in all the land. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

The officer who performs the Ceremony then takes into his hand a cup of wine,[1] approaches the parties who are to be married, standing under the Bridal Canopy, and begins the invariable part of the Ceremony, by pronouncing, in the Hebrew language, the following

THREE BENEDICTIONS.

I.

Blessed art thou, O Lord, our God! King of the Universe! who hast created the fruit of the vine.

II.

Blessed art thou, O Lord, our God! King of the Universe; who hast sanctified us with thy Commandments, and hast forbidden us fornication, and hast restrained us from the betrothed, but hast permitted us those who are married to us by means of the Canopy and Sacred Rites.

[1] On the costliness and breaking of this cup, see p. 105, n. 83.

III.

Blessed art thou, O Lord! who sanctifiest Israel by means of the Bridal Canopy and Sacred Marriage Rites.

The performing officer then tastes the wine over which these benedictions have been said, and handing it to the Bridegroom and Bride, they also taste the same cup.

Then the Bridegroom produces a Ring of gold, and after exhibiting it to the attending witnesses, puts it, in their presence, on the forefinger of the Bride's right hand, saying in the Hebrew language,

"BEHOLD, THOU ART WEDDED TO ME, WITH THIS RING, ACCORDING TO THE LAW OF MOSES AND ISRAEL."

Then the Marriage contract, written in the Chaldee language, and signed by the Bridegroom, the officer of the Ceremony, and the witnesses, is produced by the officer, and read, as follows:

הֲרֵי אַתְּ מְקֻדֶּשֶׁת לִי · בְּטַבַּעַת זוֹ · כְּדַת מֹשֶׁה וְיִשְׂרָאֵל :

These words, in the original tongue, are regarded as the very heart and core of the Marriage Rite. These only, throughout the Ceremony, is the Bridegroom required to pronounce; but these, however ignorant, however diffident or stammering, it is held indispensable that he himself should speak distinctly and aloud before the witnesses and the company. So important is this article, that the Bridegroom often practices for hours or days previously upon the correct enunciation of this formula.

למזל טוב׃

קול ששון וקול שמחה. קול חתן וקול כלה.

בשבת לחדש שנת חמשת אלפים
ושש מאות לבריאת עולם למנין שאנו מנין כאן ק״ק
במדינת אמעריקא צפון איך החתן אמר
לה להדא הוי לי לאנתו כדת משה וישראל ואנא
אפלח ואוקיר ואיזון ואפרנס יהיכי כהלכות גוברין יהודאין דפלחין
ומוקרין וזנין ומפרנסין לנשיהון בקושטא ויהיבנא ליכ
דחזי ליכי ומזוניכי וכסותיכי וסיפוקיכי ומיעל
לותיכי כאורח כל ארעא ועביאת מרת
דא וחות ליה לאנתו ודין נדוניא דהנעלת ליה בין בכסף
בין בדהב בין בהכשיטין במאני דלבושא ובשימושא דערסא
דאללערז ועבי ר׳ חתן דנן הוסיף לה מן
דיליה דאללערז סך הכל דאללערז דכסף
יכך אמר ר׳ חתן דנן אחריות שטר כתובתא דא
יתוספתא דין קבליה עלי ועל ירתי בתראי להתפרע מכל שפר ארג
נכסין וקנינין דאית לי תחות כל שמיא דקנאי ודעתיד אנא למקני
נכסין דאית להון אחריות ודליח להון אחריות כלהון יהון אחראין
וערבאין לפרוע מנהון שטר כתובתא דא ותוספתא דין ואפילו מן
גלימא דעל כתפאי בחיים ובמות מן יומא דנן ולעלם ואחריות שטר
כתובתא דא ותספתא דין קבל עליו ר׳ חתן דנן כחומר
כל שטרי כתובות ותוספתת דנהגין בבנת ישראל העשויין כתיקון
חכ״ל דלא כאסמכתא ודלא כטופסי דשטרי וקנינא מן ר׳
חתן דנן למרת דא ככל מה דכתוב ומפורש
לעיל במנא דכשר למקניא ביה הכל שריר וקים.

החתן

מסדר הקדושין

עד

עד

This Marriage Contract, which is invariably given in writing as on the preceding page, is a form of immemorial antiquity, and with slight verbal variations, is the same among the Israelites of to-day in every land and speaking every language under heaven. It carries in its terminology unmistakable marks of its Rabbinic origin.

The sense is as follows:

"HAPPINESS AND PROSPERITY!
THE VOICE OF MIRTH, AND THE VOICE OF GLADNESS;
THE VOICE OF THE BRIDEGROOM, AND THE VOICE OF THE BRIDE[s]."

"[*Such a*] Sabbath[t], [*such a*] month, [*such a*] year, counted from the creation of the world, we met here in the holy convocation of [*such a Synagogue*], in the land of [*North America*].

"I, the Bridegroom A. B. son of C. D., said to this E. F., here present daughter of G. H., "Be to me for a wife according to the law of Moses and Israel. Then will I cherish, honor, sustain and maintain thee, according to the custom of Jewish

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[s] Often occurring; as Jer. vii. 34, xvi. 9, xxv. 10, etc., etc. Compare, also, Rev. xviii. 23, etc., etc.

[t] A Chaldaism for "week." Compare Lev. xxiii. 15. "And ye shall count unto you from the morrow after the Sabbath, seven Sabbaths [weeks] shall be complete," etc.

husbands, who cherish, honor, sustain and maintain their wives in fidelity; and I lay down for thee [*so many zuzes*][8] due to thee [*by law, or by agreement, &c.*]; and I will feed and clothe thee and supply thy wants, and treat thee as husband in private[9], according to the custom of every land."

"And the honored Bride, E. F., daughter of G. H., [*a chaste virgin or widow, etc.,*] was willing to be his wife. Moreover the dowry which she brought, whether in silver or gold, jewelry, ornaments and clothing, or in immovable property, was estimated at [*so many*] dollars. And the honored A. B., son of C. D., the Bridegroom here present, added to her, of his own [*property, or expectations*], [*so many*] dollars, making in all [*so many*] dollars in silver.

"And A. B., son of C. D., the Bridegroom here present, said as follows: 'The guaranty of this Marriage-Contract and this addition, I take on me and on my heirs after me, to be paid from the best real estate and other property that belongs

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[8] Compare page 105, note 83. By the Jewish Canon law, two hundred zuzes was *the least* a husband could offer for dower to a Jewish maiden. He might increase the sum at pleasure according to his means; in the former case the succeeding space would be filled with the words, "by law," in the latter cases, with the phrases, "by agreement," or "to the satisfaction of thy father, [or brother]," or "according to my ample estate," etc., etc.

[9] Compare Exodus xxi. 10.

to me under the heaven, which I have acquired and which I shall acquire in the future. Such real estate and other property as has any incumbrance, and that which has none, shall be pledged and bound to pay from them this Marriage-Contract and its addition, even from the cloak of my shoulder, in life and in death, from this day and forever.'

"And the guaranty of this Marriage-Contract and its addition, A. B., son of C. D., the Bridegroom here present, took on himself with all the severity of Marriage-Contracts and their additions which are used with the daughters of Israel, made according to the rules of our sages, (Blessed be they!) and not like unimportant or common contracts and acquisitions. All, as is written and explained above, is in full force from A. B., son of C. D., the Bridegroom here present, to the honored E. F., daughter of G. H., this Bride here present, by it all duly and properly to acquire.

"—— —— The Bridegroom.

—— —— Officer of the Ceremony.

—— —— Witness.

—— —— Witness."

Then the officer of the Ceremony takes into his hand another cup of wine, and pronounces over it, in the Hebrew language, the following:

SEVEN BENEDICTIONS.

I.

Blessed art thou, O Lord, our God! King of the universe; who createst the fruit of the vine.

II.

Blessed art thou, O Lord, our God! King of the universe; who hast created every thing for thy glory.

III.

Blessed art thou, O Lord, our God! King of the universe; who hast formed man.

IV.

Blessed art thou, O Lord, our God! King of the universe; who hast formed man after thy image, in the image of the likeness of thy form, to establish him an everlasting structure; blessed art thou, O Lord, who formest man.

V.

Oh, cause thou the barren one [*Jerusalem*] to be glad and rejoice at the gathering of her chil-

dren unto her speedily amidst joy; blessed art thou O Lord, who causeth Zion to rejoice in her children.

VI.

O Lord, cause these loving friends to rejoice, as thou once didst send joy unto thy creatures, whom thou hadst formed in the garden of Eden, of old; blessed art thou, O Lord, who causeth the Bridegroom and Bride to rejoice.

VII.

Blessed art thou, O Lord, our God! King of the universe; who hast created gladness and joy, bridegroom and bride, love and brotherhood, delight and pleasure, peace and friendship; speedily, O Lord, our God, let there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the merriment of the bridegrooms at their nuptial feasts, and of youths from their musical entertainments; blessed art thou, O Lord, who causeth the Bridegroom to rejoice with the Bride; and causeth them to prosper. 'O give thanks unto the Lord, for He is good; for His mercy endureth for ever.' May joys increase in Israel, and sighs flee away.

Then the officer of the Ceremony having first tasted the wine over which these blessings have been said, hands the cup to the Bridegroom and Bride, who both drink of the same; and the ceremony proper is concluded by the congratulations of "Mazel Tob," when the company gather around the happy pair and wish them joy and prosperity, and, as a thank-offering to the Lord, a Contribution is made up for the poor of the land of promise.

If a Banquet succeeds, then is said the following

GRACE AFTER THE WEDDING REPAST.

He who officiates, begins:

O Lord, banish sorrow and wrath from us, and then even the dumb will exult in song. Lead us in the paths of righteousness, and deign to accept the blessing of the sons of Jerusalem.

With the permission of our sages and teachers, and with yours, gentlemen, we will praise our God, in whose abode dwells joy, and of whose gifts we have eaten.

The Company respond,

Blessed be our God, in whose abode dwells joy, and of whose gifts we have eaten.

The officer repeats.

Blessed be our God, in whose abode dwells joy, and of whose gifts we have eaten.

END OF THE BLESSINGS OF MARRIAGE.

APPENDIX E.

THE RELIGIOUS CEREMONIES ATTENDING THE RITE OF CIRCUMCISION.

THE RITE OF CIRCUMCISION.

CIRCUMCISION as a social custom, or a hygienic precaution, is well known to have been far more extended, both in space and time, than the Jewish people. Yet they alone, and by Divine appointment, have employed it as a Religious Rite, and embosomed its administration in Sacred Ceremonies.

Hardly an aspect can be mentioned in which it essentially differed, whether in design or use, from infant baptism in the Christian Church to-day. It was eminently a household duty, yet as eminently a rite of Religion. It was incumbent on the father to see to its sure performance; yet should he neglect his duty in this respect, the child would suffer in consequence—"he shall be cut off from his people." It was to be performed at the earliest suitable moment, i. e., ordinarily on the eighth day; yet if the child were sick or feeble it might be delayed. The infant was named at the moment of receiving the ordinance; because then he entered the number, and thence-

forth had a name among the people of God. The father, as priest of the household, especially in so peculiarly a household rite, regularly administered the ceremony; but in case of his death, absence, or incapacity, it might be administered, (through his appointment or otherwise), by any competent person in his name. We might compare the generally acknowledged admissibility of lay baptism in the Christian Church.

Under this last named aspect, it agrees with the Religious character of the Marriage Ceremony among them.[1] In either of these eminently household rites, it was competent for, and, (unless from necessity or for the sake of greater beauty and unction a Rabbi or Priest were called in), incumbent on the father to officiate, and invoke the benediction of God on his children, as they entered on these new stages of life.

Both these rites, also, were followed by or rather were merged into a feast at least, and, (under favorable circumstances, as explained in Chap. I.),[2] a sacrifice of thanksgiving, at the celebration of which, appointed and peculiar prayers were said. These, in the case of Circumcision, we give below.

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[1] Compare the obscure passage Ex. iv, 26.

[2] See page 29.

SERVICE

FOR

THE COVENANT OF COMMAND.

Blessed be ye my faithful ones, and blessed be he who cometh in the name of the LORD.

May the Child that is born, be blessed with happiness; may he grow up and be as a flourishing garden; may he shoot up and prosper, and be saved from being cut off: Amen, thus may the LORD ordain it.

Blessed be ye, etc.

May a portion be given to us in pleasant places; and in his days may we, both great and small, go up to the house of God to celebrate the three festivals; and blessed be he who cometh in the name of the LORD.

Blessed be ye, etc.

O LORD! remember thy mercy and the blood of the Covenant; and visit the remnant of thy sheep by the hand of thy anointed, the Messiah, the son of David; and send Elijah the prophet of the LORD.

Blessed be ye, etc.

This child hath merited to enter into the Covenant: may his father and mother also behold his Nuptial Canopy. May the angel who redeemed Jacob bless him, that he may become worthy to behold the delight of the LORD.

Blessed be ye, my faithful ones; and blessed be he who cometh in the name of the LORD.

GOLDEN ANTHEM FOR THE SABBATH.

Sabbath and Circumcision have received an appointed time by Him who dwelleth on high; the first on the seventh day, the other on the eighth. The letters of Sabbath[1] indicate three precepts, which are written to be a sign for the holy people; Sabbath first, and the renewal of the Covenant [Circumcision], and the offering of Holy Meditations.

Sabbath and Circumcision have received an appointed time by Him who dwelleth on high; the first on the seventh day, the other on the eighth.

Two of these precepts are as two pillars of our faith: this is the sun and that the moon.

Sabbath and Circumcision, etc.

Then he who is to perform the Rite, pronounces the following BLESSING:

Blessed art thou, O Lord, our God! King of

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[1] שבת. This thought is a quotation from their Cabbala, or mystic philosophy, which bears a somewhat similar relation to the Jewish faith and practice, as did the philosophizing of the Schoolmen of the middle ages to Christian Theology.

ש is the initial of שבת, *Sabbath.*
ב " ברית, *Covenant.*
ת " תפלין, *Devotional Meditations.*

the universe; who hast sanctified us with thy Commandments, and commanded us to observe Circumcision.

Then the operation is performed and the Father of the child says,

Blessed art thou, O Lord, our God! King of the universe; who hast sanctified us with thy Commandments, and commanded us to introduce this our son into the Covenant of our father Abraham.

Blessed art thou, O Lord, our God! King of the universe; who hast preserved us alive, sustained us, and brought us to enjoy this season.

The Company respond.

As this child has now entered this Covenant, so may he be initiated into the Covenant of the Law, of Marriage, and of good works.[1] Amen.

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[1] The Jew holds Marriage to be a Religious duty by "affirmative precept."

Sabbaths, Marriages, and Circumcision are classed together as *Religious festivals* by "affirmative precept." So stringent is it, in respect to those the time of which is involuntary, as to overrule the restrictions of an appointed fast.

E. g. "From the 17th of Tamuz, till the 9th of Ab, it is unlawful to solemnise Marriages [the time of these being voluntary]. From the commencement of the month Ab, till after the fast, we should diminish our pleasures in recognition of the national calamity with which this season is associated. We should abstain from wearing new clothes, from eating meat, drinking wine,

Then the Reader proceeds,

O may the Blood of the circumcised of my faithful congregation, be as the sweet savor of an offering, made by fire unto the Lord. May we in Jerusalem, the throne of the Lord, offer sacrifices and burnt offerings unto the Lord. He hath set His Seal in our flesh, for a sign and demonstration for us and our children for ever; that all who see us may perceive, and all of us may know, that we are the blessed of the Lord. O may the Blood of my faithful congregation, be as the sweet savor of an offering made by fire unto the Lord.

Then he who has performed the operation, takes a glass of wine,[4] and says:

Blessed art thou, O Lord, our God! King of the universe; who created the fruit of the vine.

Blessed art thou, O Lord, our God! King of the universe; who hast sanctified thy beloved from the womb, and ordained an ordinance for his flesh, and sealed his descendants with the sign of the holy Covenant. Therefore in reward of obedience to this ordinance, the living God, who is our portion and rock, hath commanded

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from taking a bath, clipping the hair, or beard, etc. On Sabbath, however, and on the occasion of Circumcision [the time of which is involuntary] we are permitted to break through these restrictions by taking meat, wine, etc."—Mendes' Jewish Ritual.

the deliverance of the beloved holy seed of our kindred from the first, for the sake of His Covenant, which He hath put in our flesh.

Blessed art thou, O Lord! Maker of the Covenant.

Our God, and the God of our fathers, preserve this Child to his father and mother; and his name shall be called in Israel, N. O may this Man rejoice in those who proceed from his loins, and this Woman be glad in the fruit of her womb; as it is said, "Thy father and mother shall rejoice, and they who begot thee shall be glad."[5] It is also said, "And I passed by thee, and I saw thee polluted in thy own blood; and I said unto thee, In thy own blood shalt thou live."[6] And it is said, "He hath remembered His Covenant forever, the word which He commanded to a thousand generations. Which He covenanted with Abraham, and likewise His Oath unto Isaac. And He confirmed the same to Jacob for a Statute, to Israel for an everlasting Covenant."[7] "O give thanks unto the Lord for He is good; for His mercy endureth forever."[8] May God cause N., the little one here, to grow up prosperously, and as he has been entered into the Covenant, so may he be initiated into the Law, Precepts, the Nupfial Canopy and good works. Amen.

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[5] Prov. xxiii. 25 [6] Ez. xvi. 6. [7] Ps. cv. 8. [8] Ps. cvi. 1 et sæp.

Then is said or chanted,

PSALM CXXVIII.[9]

Blessed is every one who feareth the Lord: who walketh in His ways. When thou eatest the labor of thy hands; then happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine encircling thy house: thy children like olive-plants round thy table. Behold thus shall the man be blessed who feareth the Lord. The Lord shall bless thee from Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace on Israel.

After the Psalm, is said as follows:

KADDISH YEHAY SHELAHMAH.[10]

Reader. May His great name be exalted, and

[9] Which became the Marriage Psalm of the Christian Church. See Appendices A, p. 166, B, p. 183, note, and C, p. 225; and compare Procter p. 405, note 2. It was said by the Priest "in eundo ab ostio ecclesiae ad gradum altaris.") In the English Reformed Ceremony, it still stands as the Introit or introduction to the second part, or Eucharistic division of the Service, which is wholly omitted from the American form.

[10] "קַדִּישׁ (Kaddish) *Apud Rabbinos est nomen precationis cujusdam, quæ incipit* יִתְקַדַּשׁ (Sanctified be), *cui magnam sanctitatem et efficaciam tribuunt.*" Buxtorf. Kaddish Yehay Shelahmah, (Sanctified be Salem's Lord) is a *principal* Anthem in most of the Offices of the Jewish Ritual; and in the Sabbath morning ser-

sanctified throughout the world, which he hath created according to His will; may He establish His kingdom, and cause His redemption to spring forth, and hasten the advent of His Anointed. In your life-time, and in your days, and in the life-time of the whole house of Israel; speedily, and in a short time; and say ye, amen.

Congregation. May His great name be blessed, and glorified for ever and ever.

Reader. May His hallowed name be praised, glorified, exalted, magnified, honored, and most excellently adored; blessed is He, far exceeding all blessings, hymns, praises, and benedictions, that are repeated throughout the world; and say ye, amen.

May the fullness of peace from heaven, with life, plenty, salvation, consolation, freedom, health, redemption, pardon, expiation, enlargement, and deliverance, be granted unto us, and to all His people Israel; and say ye, amen.

May He who maketh peace in His high heavens, through His mercy, bestow peace on us, and all Israel! and say ye, Amen.

Then follows the "Repast of the Covenant of Command."

After which the following blessings are said:

Rabbi. Gentlemen, let us say the benedictions.

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vice holds a place somewhat corresponding to the Te Deum of the Christian Church.

Blessed be the name of the Lord, from this time forth, even for ever more. We will give thanks unto thy name in the midst of the faithful. Blessed be ye in the name of the Lord.

With the permission of the Almighty, awful and reverend, a Refuge in times of trouble, God who is girded with might, supreme in the highest, even the Lord: Blessed be ye in the name of the Lord.

With the permission of the holy Law, which, pure and universal, has been given to us for an inheritance, through Moses, the servant of the Lord: Blessed be ye in the name of the Lord.

With the permission of the Priests and Levites, I will call upon the God of the Hebrews: I will sing his praise throughout the isles: I will bless the Lord: Blessed be ye in the name of the Lord.

With the permission of the Sages and Rabbies, and of you, Gentlemen, I will open in song my mouth and lips and let even my bones say, Blessed be ye in the name of the Lord.

Blessed be our God, of whose [creatures] we have eaten.

The Company at table. Blessed be our God, of whose [creatures] we have eaten, and by whose goodness we live.

Others who have not taken part in the meal. Blessed and always to be blessed, is His name continually for ever and ever.

Rabbi. Blessed be our God, of whose [creatures] we have eaten and by whose goodness we live.

Blessed be He, and blessed be His name.

May He who is merciful, bless the Father and Mother of this child, and may they have inward grace to rear him, and train him, and make him wise, from this Eighth day forward; and may his Blood be acceptable, so that the Lord his God may be with him.

May He who is merciful bless him who has here observed the Covenant of the Circumcision, rejoicing with pious gladness to execute the righteous Command: may his work reward him, and his Reward be doubled, and repeat [itself] upwards and upwards.

May He who is merciful bless this Tender one who has been circumcised on his eighth day: may his hands and heart be toward the faithful God, so that he may be worthy to appear before the Shekinah, three times a year.

If the circumciser says the benedictions, one of the company says the three following:

May He who is merciful bless him who has circumcised, laid bare, and expressed the Drops of Command: the pious and tender-hearted man whose service had been vitiated unless he had performed these three things therein.

May He who is merciful, in virtue of the expiation of the Espousals of the Circumcisional Drops,[11] send to us His Messiah, walking perfect [in righteousness], that He may publish tidings of happiness and consolation to the peculiar people, scattered and dispersed among the nations.

May He who is merciful send to us the righteous Priest, who wrapped his face in his mantle and rolled it together; who was taken into concealment until the going forth of His throne as the sun and as a polished gem; with whom is the Covenant of life and peace.

On Sabbath is added:

May He who is merciful cause us to inherit the day that is all Sabbath and repose in the life eternal.

On New Moon is said:

May He that is merciful renew this month for us as a benefit and heavenly blessing.

On Festivals is said:

May He that is merciful cause us to inherit the day that is all festival, unalloyed and unending.

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[11] In a Mysterious manner, it was understood to typify a Divine Marriage; joining each of the chosen people to God, as Baptism now unites to Christ His Mystical Bride. Compare the ancient expression, "a bloody husband," for a newly circumcised child. See Ex. iv. 25, 26.

On the intermediate days of the Feast of Tabernacles:

May He who is merciful raise up for us the Tabernacle of David which is fallen.

Concluding Benediction:

May He who is merciful cleanse us for [beholding] the days of the Messiah, and the eternal life that is to come: who maketh great the deliverances of His King, and worketh kindness towards His Anointed, towards David and His seed for ever. May He who causes peace in the highest cause peace upon us, and upon all Israel; and let us say, Amen.

The reader closes the service with the following selections from the PSALTER:[19]

O fear the Lord ye His holy ones; for no want have they who fear Him. The young lions lack and suffer hunger, but they who seek the Lord shall not lack any good.

O give thanks unto the Lord, for He is good, for His mercy endureth for ever.

Thou openest thine hand and satisfiest the desire of every living [thing].

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[19] Compare the custom, in the Liturgies of the Christian Church, of closing the most solemn service of the Holy Communion with the reading of a portion of the Gospel. E. g. p. 200. Compare, also, p. 223.

Blessed is the man who trusteth in the Lord; for the Lord will be his security.

I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.

The Lord will give strength to His people: the Lord will bless His people with peace.

END OF THE CEREMONY OF CIRCUMCISION.

APPENDIX F.

Concerning "M" and "N" in the Marriage Service.

"M." AND "N." IN THE MARRIAGE SERVICE.

1. The curious fact is that, as to the English Prayer Book, it is *a difference of typography only.* Some copies have "N.," "N." Others, of equal or greater authority and excellence, have "M.," "N.," in the publishment of the banns, and "N.," "N.," throughout the remainder of the Office. Others still, especially the later printed, have "M.," "N.," throughout precisely like our own.

2. It can be of no practical moment in *the use* of either, since in all public Services and Offices of the Catholic Church, Christian men and women are known by the name given in Baptism, and by that alone.

3. Of course, in the Catechism intended for young children (identical in the English and American Prayer Books) "N. or M." cannot stand for "*nupta or maritus*," *i. e.*, bride or husband.

4. The Latin service (as can be seen at length by reference to the Commentary above) has "N.," "N.," only, in all these places, as it also has in all the *Commemorations* of the living and the dead

men and women, throughout the whole Missal; and this "N." is universally understood as simply an abbreviation of "*nomen*," "the name."

5. From this Latin use our "N.," when found alone, *certainly* came. Blunt, Annotated Prayer Book *ad* Catechism, says: "The most probable explanation of these letters is that 'N' was anciently used as the initial of Nomen, and that Nomen vel Nomina was expressed by 'N' vel 'N N,' the double 'N' being afterwards corrupted into 'M.'" This is obviously untenable in the marriage ceremony, unless the man must speak out all his names, if he have more than one, while the woman must utter but one, how many soever she may have! The variation with "M." seems to me merely the convenient use of an unexceptional beauty or euphony without any rubrical, ritual, or doctrinal value whatever.

In re CATECHISM—"N. OR M."

I have seen a letter of Bishop Chas. Wordsworth from which I make the following extracts:

DEAR ————: The matter about which you write . . . is one of interest to me from associations both old and new. When I first went as a master to Winchester College, some forty years ago, and had occasion to prepare a class of boys for confirmation, I determined to make myself

thoroughly acquainted at all points with the Church Catechism. . . . I knew something about St. Nicholas, "the Boy Bishop," the Patron Saint of Education, and I soon discovered more. No saint's name was more familiar before and at the time of the Reformation. . . . There was good reason, therefore, why "N.," the initial of Nicholas, should be chosen to represent the name of an indefinite boy ; and of course a boy's name must naturally stand first. There was equally good, or even still better, reason why "M., the initial of Mary, "our Lady," the Blessed Virgin, should be chosen to represent the name of an indefinite girl ; and of course the girl's name must come second. This would account not only for the choice, but for the inverted order of the letters "N. or M."

So far I seemed to have discovered a more satisfactory solution of the matter than any I had met with. And this solution was confirmed when it further occurred to me to examine the original statutes of our own college, Winchester, founded five hundred years ago. In those statutes it is not a little remarkable that when an indefinite boy is referred to the letter "N." is used. And from this I inferred that even at that early date in catechisms and other such formulas "N." had already taken possession to denote a boy, and "M." to denote a girl.

In the Teachers' Prayer Book, published three years ago by Dr. Barry (now Bishop and Metropolitan of Sydney), the following passage occurs at p. 224: "The answer 'N. or M.' appears to be a corruption of the 'N. or N. N.' (*nomen* or *nomina*) of the Latin." Having noticed this, I wrote to Dr. B., an old friend and colleague as sub-warden at Trinity College, Glenalmond, to ask whether he had ever heard of my explanation, and if so, what he thought of it. He replied: "I had known of the 'Nicholas' and 'Mary' theory, though I did not know to whom it was due, but what puzzles me on this and on any hypothesis is the conversion of the 'M.' for the man, and the 'N.' for the woman, in the marriage service." To this I made answer as follows: "I had considered the objection from the marriage service, and satisfied myself that nothing more was to be inferred from the use of the letters there than the fact that those two letters, from their use in the Catechism, had come to be *adopted generally for indefinite persons*, and that this was the case first with 'N.,' and for both sexes. Are you aware that in the original copies of *all* the six revisions of the Prayer Book (see Pickering's Facsimiles) the true reading is, 'I, *N.*, take thee, *N.*,' etc.? When the present reading of 'M.' for the man and 'N.' for the woman began to be introduced I cannot say, but it is plainly due to the fancy or the carelessness of the printer."

One objection to your interpretation (which I first saw, I think, in an American Church journal many years ago) is, that double Christian names, supposed in the explanation of M. for N. N., though common now, were rarely, if ever, known in the olden time, when the inverted alphabetical order, 'N. or M.,' was first introduced into the ante Reformation catechisms.

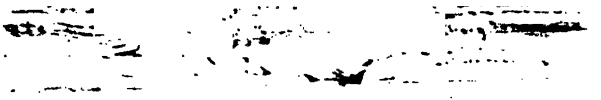
I am, dear sir, yours faithfully,

C. WORDSWORTH,
Bishop of St. Andrews.

Bishopshall, St. Andrews, Oct. 2, 1874.

P. S.— In Dr. Laing's edition of Knox's Works, vol. 1, p. 5, the following note occurs: "The letter N. was an abbreviation of *Non nemo*, i.e., *aliquis*, or somebody, a mode adopted from the Canon Law when the name of a person was not ascertained." *Valeat quantum.*

If my own theory is not accepted, the next best explanation appears to be that N. or M. represents the two consonants of the word *Name.* C. W.



APPENDIX G.

Concerning the Duty and the Blessings of Parentage.

THE DUTY AND BLESSING OF PARENTAGE.

MARRIAGE always and everywhere, but above all Christian Marriage, means children. Its foremost, highest, most blessed purpose is not a mere conventionality for carnal gratification. None but the hyper-Puritan[1] and the extreme ascetic have ever thought of denying that the thousand perennial solacements of connubial society and gratifications in the intimacies of love between the married pair, are not only innocent, but have been designed by the benevolent Creator to compensate the necessary infelicities and enliven the dulling monotony of their earthly journey[2]; but the first and fundamental purpose, the purpose most important, necessary, and beneficent, both to the individual and to society — undisputed and unquestionable among Christian people — is the assumption of fatherhood and motherhood, the begetting and rearing of children. The Creator

[1] See examples in the teaching of the early Puritans of New England.

[2] Heb. xiii, 4; 1 Cor. vii, 5; Eccl. ix, 9.

declared this at the beginning and His Word is full of promised benedictions on such as faithfully fulfill this duty.[3]

It is unfortunate, I feel, that the declaration of this fact, which is expressed at length in the Introduction to the Rite in the English Church and in the Scripture readings and the Prayers[4] of all the Christian Rites, is one of the omissions from the American. This omission, I feel, is distinctly a loss — a loss for which no adequate reason has ever been given, nor can be. How much of the sad increase of childless couples in our country and our day, is more or less attributable to a lack of wise Churchly instruction, and this lack to this omission and to the sentiment which it fosters, or at least does not clearly and openly oppose, it is, of course, impossible to determine. But admitting that very many, the most, if you will, during the brief moments while the ceremony is enacting are too agitated or too abstracted to attend carefully to the words that fall from the lips of the minister; the more important fact still remains, that with a very large proportion of Christian people the words are not unthoughtfully read and re-read

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[3] Gen. i, 27, 28; ix, 1, 7; xxv, 11; Ps. cxxvii, 3, 4, 5; cxxviii, 3, 4; Prov. xvii, 6; 1 Tim. ii, 15.

[4] "O merciful Lord," p. 169; "Respice quaesumus," p. 181; "Propitiare Dominus," p. 184; "Deus qui potestate," p. 185; "Grant Thou," p. 236; "Be magnified," p. 248.

both before and after the Rite; and how much and how often the perusal might instruct a docile heart, or confirm a wavering purpose, who can tell? At all events, its whole influence must always and entirely tend in the right direction.

Moreover, if the duty in general (with limitations and exceptions, but only as every moral duty has,) is certain and settled, it is also, happily, one of those which for the most part have ample rewards now and here in this world — rewards which it is wholesome to contemplate.

There is a natural joy and a felt enlargement of being, in the consciousness of the parental relation — most keenly realized perhaps in its first experience, but never worn off, nor exhausted — a peculiar joy, felt to be pure and divine — which comes universally and irresistibly into the hearts of the married pair at the arrival of a new-born child. This, too, is enhanced by the consciousness that a command of the Divine Creator has been obeyed and an honorable duty to society performed. This, except as modified by conditions of which I shall speak presently, is a sure and invariable and life-long reward.

Then, again, the order of nature has been so arranged that the society, the dependency, the cares of children, even when pressing the heaviest, constitute at once the purest discipline and yield from day to day the most exquisite joys of this

earthly state; and above all, like the air of heaven, are open equally and alike to the high and the lowly, to the rich and the poor, to every individual of every condition and of every station. Show me, if you can, in any walk of life a married pair who regret the number of their children, or could choose out even one to be parted with, except on conditions which seem to affect the well-being of the child (such as congenital malformation, hereditary infirmity, incurable disease and the like); —show me such a pair and I will show you a pair who, whether from a lack of the natural sympathies needful for the enjoyment of wedlock (of whom there may be found one or two in a thousand), or whether these natural sympathies have been quenched by selfish motives and alien projects, which should have forbidden the covenant at the first — I will show a pair who have not imbibed the spirit, have not entered into the charmed union of Christian Marriage.

If the extreme case be proposed of a married pair remaining, by mutual consent, still virgin as before they assumed the Matrimonial Vow, although no doubt a possibility[5] and on moral grounds there may be much to be said on both sides, yet the improbability or at least the infrequency of it ever being realized in fact, renders it, I think, impertinent to be discussed here.

[5] See memoirs of John Ruskin; also, Matt. xix, 12.

But the notorious, the glaring fact is a multitude of unions blessed by the Christian Rite, sanctioned and sanctified by the prayers of the Church for fruitfulness, which remain unfruitful. The aspect of duty to God, to the world, to the unborn children, resting on reasons which can be fully known only to the parties themselves, must be remitted to the Christian Conscience.

It cannot be amiss, however, to speak here of the sad spectacle of a Christian couple passing through life in voluntary barrenness. In the earliest stages of the connubial state, while the young partners still mutually find in the society of each other their all-absorbing interest and enjoyment, the thought of the necessary interference which the presence and cares of children must bring between them and into the household, is apt to be an unpleasant, often a distressing thought. A little later, as they look more calmly forward into the engrossments and struggles of middle life, the prospect of the burdens of expense and of solicitude which the charge of growing sons and daughters must lay upon their life, the limitations which these responsibilities must generally throw around their domestic and social position — all these images of a loaded and restrained existence are wont — and as the refinements and possible indulgences of our advancing civilization increase, are more and more wont — to loom up,

and most of all during the very years when children are to be sought and welcomed, are wont to become very effective to oppose and overpower the normal, natural, sacred desire for offspring. There may well be added, also, often an exaggerated apprehension and dread of the pains and perils of child-bearing; which though possibly constitutional and innocent in itself, furnishes at once the dreaded battlefield, offered but so often shunned, for winning the best trophies of courage, self-sacrifice, and ennobling duty.

But this negative view is a very inadequate expression of the reality; because it takes no account of the immense immediate reward in daily society and sympathy and a blessed comprehension of life, which the coming of children inaugurates in the activities and sentiments of the household — all unknown, undreamt of, impossible in the childless home.

That still and solemn joy with which a mother presses her dependent helpless darling to her bosom and feels it drawing the nurture of its little life from the very life of her own breast, no words will ever fairly describe and no heart will ever comprehend but the mother heart itself. Each and all the necessary and unceasing attentions of rearing, so monotonous, so laborious-seeming in the eyes of uninterested onlookers, are every one but the new opportunity for the

happy indulgence of a mother's unselfish love. These perennial labors are themselves perennial joys.

If it is permissible, in this serious connection, so to descend and to hint at such a comparison, if I may here speak of the gratuitous labors which luxurious ladies delight in expending on birds and dogs and many another pet, what shall be said of the holy maternal joy in conserving the unfolding existence of a new immortal, flesh of her flesh and bone of her bone, guaranteeing in some sense her own hopes, and shaping for her ward its earthly and its unending destiny? In the course of those growing years, one may well think of the unnumbered, ever-recurring ecstatic intimacies; the happy parent living over still another life in the developing life of each child; especially on those occasions of unfathomable emotion when a son or daughter is betrothed and the warm memories of youth mingle with the joy of the present and with dreams of the future; yet more, when the festivities of the marriage-day throw before the parental vision a rosy but translucent halo over the serious realities that lie beyond; and yet again when sons and daughters are born to them and the little tottering things come seeking arms long unwonted to lullabies, and their piping voices sing out the ecstatic word "Grandpapa!" "Grandmama!" It is far from

enough to say that then the cares and sacrifices of the past are forgotten in the revenue of these unpurchasable joys.

But if one cannot adequately speak of these silent, profound, perennial ecstasies which have been appointed by the Creator to reward parental love, how shall one undertake to describe the opposite desolation? Even though it may be possible, during the buoyancy of early prime, measurably to succeed in replacing or drowning the sense of domestic poverty and heart-starvation in the lack of children, by plunging into a whirlpool of active pursuits and momentary pleasures; though it may be possible to prolong this artificial insensibility far on in the fever of mid-life by the hurry of affairs in money-getting, or power-getting, or honor-getting; yet what can replace the proper support of declining years, if the natural, the Divinely-appointed succors of old age are wanting?

When both the capacity and the relish for youthful pleasures are passed away together; when both physical and mental energy for affairs have waned; "when the almond tree flourishes and the grasshopper is a burden"; when the long unoccupied nights are wakeful, and the long empty days are dreary in solitude; when the painful infirmities of age have arrived, and "the days have come when thou shalt say I have no

pleasure in them"; what bank account, what position of influence, what honored name, would make up for that domestic heart-beggary? Which of these acquisitions, or all of them together, would the happy father and mother consider for one moment as a barter for the strong, gentle, ever-present arm of the loving son, or the gushing sympathies of the daughter's tender heart and the unpurchasable, unreplaceable services of her thoughtful, untiring hands?

But these are the choicest, the inestimable supports and comforts of old age; and they are not the rewards of a short-sighted, selfish, economic barrenness in the days of strength and fruitfulness. These unmeasured blessings come not and cannot come unbought. The price which the felicitous ones have paid, and which — incredible as it now seems even to themselves — others were found, at the time of purchase, unwilling to pay — the price was the noble duty of parentage and the self-rewarding unselfishness of child-nurture — was the glad fulfillment of the foremost purpose, the most lovely, the most mysterious, the most tremendous function of Marriage.

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